The LUTHERAN

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CHURCH SERVICE IN NORTH CAROLINA

84-year-old pastor is in the pulpit

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10 CENTS

The Third Partner

OFTEN I HAVE LISTENED as the marriage service is read in our parsonage home. Ever time I hear it, some new words seem to stand out. Through the years different parts of have aroused my special interest.

Not so long ago a calm, pleasant woman was telling me about her marital problem and wondering if the struggle was worth it.

ONLY A FEW DAYS LATER I heard the marriage service read again as a young couple mad their vows of love and faithfulness. The words "the Heavenly Father will not forsake H children in any estate so holy and acceptable to Him" remained in my thoughts. How we they seemed to apply to those who were in difficulty!

Many people would take heart and try to face the future more hopefully if the realized Who was walking by their side during the troubling days.

—VIRGINIA FELKER

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Assistant Editor. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentine

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COVER PICTURE. The Rev. Dr. William B. Aull, who last June received an honorary doctorate from Lenoir Rhyne College, is still actively serving as pastor of St. Paul's Church, Statesville, N. C. Ordained in 1901 by the Virginia Synod, he has been in the ministry for 53 of his 84 years.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

ULC budget increase is proposed

An 18 per cent step-up in amounts asked for work of the United Lutheran Church in 1956 and 1957 was planned this month by the church's executive board. Budgets, now set at about $6 million in 1954 and 1955, would be raised to $6,950,661 in 1956 and $7,228,592 in 1957. These proposals will be presented to the church's Toronto convention in October.

About half of the increase would be for the Board of Foreign Missions, which does not get any of the $800,000 by which the 1954 budget was advanced from the 1953 amount. Most of the $800,000 goes to the Board of American Missions, which is trying to finance a greatly expanded program of establishing new congregations in the United States and Canada. This board is allotted only $200,000 more in 1956 than in 1954 and 1955, according to the proposed budget. The board has asserted it will need an additional $2 million a year if its present program is to continue.

For the new ULC department of press, radio, and television, the proposed budget allows $135,000 a year.

Money is arriving this year

All but four of the United Lutheran Church's 32 synods had sent the ULC treasury considerably larger contributions toward the apportionment budget in 1954 than in 1953. In five months ending June 20, the 1954 total was 20 per cent larger than last year.

If this rate of giving continues until Christmas, the chances of meeting this year's $6 million goal for United Lutheran work are excellent. Total in five months of 1954 had been $2,015,728. Last year in the same period the to was $1,670,449.

The good looks of the treasurer's port in early summer may be deceptiv They are partly due to new policy some large synods of sending the ULC share of their benevolence income ea month, rather than holding back for big contribution late in the year. T ditionally, the ULC receives 22 per ce of each year's apportionment income the month ending Jan. 20.

DR. C. ARILD OLSEN
One division, seven departments

Olsen is NCC secretary

A Lutheran was chosen last month f a top-bracket position in the Nation Council of Churches—Dr. C. Ar Olsen, who becomes executive secreta of the Council's Division of Christi Life and Work. He succeeds Dr. Ro well P. Barnes who is now the Counci associate general secretary.

Dr. Olsen, a layman, is a former pre

lent of Grandview College of the American Evangelical Lutheran Church. He pent five years in Germany as chief of he U.S. government's religious affairs branch, assisting the German churches n their postwar recovery.

The NCC's Division of Christian Life nd Work includes seven departments: nternational affairs, economic life, race elations, social welfare, pastoral services, worship and the fine arts, religious iberty.

Another Lutheran, Dr. Luther A. Gotwald, became head of an NCC division n 1952. He is executive secretary of the Foreign Mission Division.

One sermon too many

There was a difference between passng resolutions at a church convention nd preaching sermons in a small-town pulpit.

Southern Baptists at their 1954 convention said the U.S. Supreme Court decision against racial segregation in public schools is "in harmony . . . with he Christian principles of equal justice nd love for all men." When the Rev. Robert Trotman told his people at the Bronwood Baptist Church, near Columbus, Georgia, that the Court decision was 'a just and right and Christian opinion," he deacons asked him to resign "for his own good and the good of the church."

In Shellman, Georgia, another Baptist pastor, the Rev. Henry A. Buchanan, said "the unpleasant truth is that the Supreme Court has rendered a just decision and we must accept it simply because it is right." Such talk disturbed the congregation, but members voted 2-to-1 to keep Mr. Buchanan as their pastor.

Women against segregation

Churchwomen of 15 Southern states closed the doors to keep out reporters when they debated the school question in Atlanta, June 21-22. After their meeting, sponsored by the United Churchwomen (a department of the National Council of Churches), they said "they accept with humility" the Supreme Court's antisegregation decision, and "feel impelled to promote Christian society in which segregation is no longer a burden on the human spirit."

Behind the closed doors, they said, they had talked about the attitudes of their own state governments toward the Court decision, and outlined ways of influencing public opinion in favor of smooth transition to unsegregated schools. They discussed what they would do if some state governments attempt to use churches in setting up private segregated schools. (A few Baptist churches agreed last month to open five all-white elementary schools and a high school in Fort Worth, Texas, in September.)

Women in Atlanta said after their meeting that "we desire to build Christian maturity to meet the new challenges to our patience, understanding, and creative action."

Roman Catholics in the lead

In a half-dozen large Southern cities Roman Catholic officials announced there will be no more segregation in their parochial schools. Bishop William L. Adrian said on June 30 that segregation will end this fall in church schools in Nashville, Tennessee.

In St. Louis the Catholic schools abandoned segregation in 1947, and Roman Catholics are ready to give "wholehearted support" to the city government, said Archbishop Joseph E. Ritter, in ending segregation in public schools this fall. St. Louis has the second-largest segregated school system in the U.S., with 36 Negro grade schools, three high schools.

The St. Louis experiment will follow the plan of integration announced a few weeks earlier in the District of Columbia. This plan was commended by the Washington Federation of Churches, which on June 18 published a strong statement against segregation.

"The churches are now confronted with an inescapable call," said the Washington Federation, "and that is more fully to practice what they have declared and preached."

The New Orleans Council of Churches asked the Louisiana legislature to "exercise clear and calm judgment and Christian good will" in acting on the school segregation question.

Archbishop battles for unions

Roman Catholic Archbishop Joseph F. Rummel stirred up excitement in his church this month by opposing a bill before the state legislature which would outlaw "the union shop." The proposed legislation is called the "Right to Work" bill, but labor leaders say it is intended to destroy unions.

Archbishop Rummel called it "reactionary legislation that will violate principles of social justice, breed discontent, continue strife between workers and employers, invite misery, and condemn the underprivileged to stagnation economically and socially."

Sixty-six Roman Catholic laymen, including prominent civic and business leaders, took newspaper advertising space to say that the archbishop's statement is "in direct conflict with other learned and holy men of the church." They said that statements of various popes (as interpreted in a 1953 book by Father Edward A. Keller, *Christianity and American Capitalism*) "make it abundantly clear that there is nothing in the 'right to work' bill which is in the least contrary to Catholic moral principles."

The answer from the archbishop's fice was that "The Most Reverend Arc bishop is entirely confident that the Pa Encyclicals in their full text and conte amply justify and even demand the sta he has taken." Quotations used in t advertisement, said the archbisho "have been wrenched from their origi text and context, and selected arbitrar to suit the purpose of the authors of th particular advertisement."

Japan gets Helen Shirk

At the New York City headquarte of the United Lutheran Church, M Helen Shirk did valuable work as an e ecutive of the Board of Foreign Missio After 20 years as a missionary in Jap (from 1922 until Pearl Harbor), s knew what sort of help the missionari need in their fields.

This spring the Foreign Board se Miss Shirk back to Japan on a fact-fin ing tour. She investigated living quarte of the missionaries and made recomme dations on the type of houses and fu nishings needed. She visited schools from kindergartens to the theologic seminary. That's where she encounter a fact she hadn't expected.

There is great need of a kindergart supervisor, she discovered. A beginn assigned to this position would have spend several years learning the Japane language before becoming efficient in t work. Where could an experienced, Ja anese-speaking candidate be secure Miss Shirk found the answer. She wou go back herself for another term as missionary, and seek to train a Japane woman to take her place later on.

At the Foreign Board meeting June 2 Miss Shirk's resignation from the sta was accepted, and her appointment as missionary to Japan was affirmed.

Yost stops recruiting

Shortage of missionaries had been a serious problem in 1952. The ULC Board of Foreign Missions was so much troubled about this that it called a young pastor from Savannah, the Rev. John L. Yost, Jr., to travel throughout the church recruiting missionary candidates.

This year Pastor Yost thought he was no longer needed as a recruitment officer. There have been 72 missionary candidates secured in 24 months, the largest number in ULC history. Requests from foreign fields for men, "except for a very few with technical training," have been met, said the Foreign Board this month. (There is still a backlog of demand for women missionaries.)

Pastor Yost resigned from the board's staff to accept a call from a North Carolina congregation.

New man for the staff, to supervise mission work in India, is the Rev. John F. Neudoerffer who comes to the New York office from Redeemer Church, Montreal, on Sept. 1. He knows India because he was reared there (by missionary parents, the late Rev. and Mrs. A. F. A. Neudoerffer). He was born in Guntur, and lived in India until 1935.

REV. JOHN F. NEUDOERFFER
India was his home

Billy Graham skips Paris

Evangelist Billy Graham didn't waste any sermons on Paris. "The French sin and sin, and get weaker," he said. All he attempted in Paris, as he closed a thunderous European tour, was to meet some of the French pastors and encourage them in their work.

Everywhere else the American evangelist had gone, crowds flocked around him. Sweden's Archbishop Yngve Brilioth attended a public luncheon in his honor in Stockholm, and Bishop Otto Dibelius prayed the closing prayer at the big Graham rally in Berlin—which was more collaboration from Lutherans than Graham had ever received in America.

The Graham crowds in the Lutheran countries were mostly the non-Lutherans —Baptists, Pentecostals, Salvation Army. In Stockholm attendance was estimated at 65,000, said to be the largest at any religious meeting ever held in Sweden. In Berlin there were 80,000, in Amsterdam 50,000, and in Finland's capital city, Helsinki, traffic was tied up in the main streets as a brass band and 3,000 Finns accompanied Graham from the ship pier to a hotel.

Not knowing Swedish or German didn't inconvenience Graham. In Stockholm a Salvation Army captain translated as Graham spoke, imitating the tone of voice, pounding the pulpit as Graham pounded it. In Berlin the same audio-visual technique was employed.

McCarthyism on trial

Methodists in Georgia couldn't put Senator Joseph McCarthy on trial, al-

though some of them seemed to think they would welcome the opportunity. But a Methodist minister who has been Communist-hunting among the Georgia clergy will go on trial.

The Rev. Blake Craft had been publishing a newspaper called *Our Methodist Voice* at Clayton, Georgia, in which he has accused Methodist leaders of Communist activity. He was suspended from parish ministry in late June, and is to be tried by a church court. He is charged with 1) Un-Christian temper, word, or actions, 2) disobedience to the order and discipline of the church, 3) imprudent or unministerial conduct. He has been "slandering his brethren," said Methodist Bishop Arthur J. Moore.

Youth will work without pay

A hundred young Americans had gone overseas to work this summer—for zero dollars a week. In Okinawa some of them will help build a home for the po One group will convert a prison ca into a leadership training school Malaya. A basketball court for you sters will be built in Thailand.

Youthful volunteers were recruited the National Council of Churches. Th will share with 1,000 young people other nations in 33 work projects in countries.

Some projects are in the United Stat where young people will help rebuild houses in Chicago's poorest sections, a help migrant workers take care of th children in farming areas along the W Coast.

Salaries increase in churches

Salaries of ministers had a hard ti climbing up proportionately with livi costs in years since the war. Unless so body on the church board is specia attentive to promoting an increase in

YOUNG AMERICANS GO OVERSEAS TO WORK
There won't be any salary

come for those on the congregation's payroll, nothing happens.

Presbyterians are practical. They set minimum salaries for pastors, and provide a fund to help the poorest congregations to measure up. This spring the Presbyterian Pennsylvania Synod set the minimum at $3,600.

In the United Lutheran Church's Northwest Synod, 50 per cent of the pastors had been given salary increases this year. The average, President Paul Bishop reported last month, is now $3,875, plus parsonage or rent allowance, and in two-thirds of the parishes an allowance to a pastor using his car in parish service (average, $355 a year). Five per cent of Northwest pastors had salaries above $6,000. Twenty-eight per cent were paid $3,000 or less.

No Roman Catholics at Evanston

"We wish it to be clearly understood that the faithful of the church are not permitted to attend the assemblies or conventions of non-Catholic organizations or councils," said the Roman Catholic archbishop of Chicago, Cardinal Stritch, last week. Since the cardinal was speaking in Chicago—next door to Evanston where the World Council of Churches assembly will be held in August—the meaning was clear.

Roman Catholics are not allowed to take part in assemblies of other churches, Cardinal Stritch said, because this "would be to admit" that the Roman Catholic Church "is but one of the many forms in which the true Church of Christ may or may not exist, that she does not preserve in herself the unity of faith, government, and worship willed by our Lord for His Church, that she does not know the true meaning and nature of that unity and of those other God-given properties by which she is distinguished not only as the one but also as the Holy, Catholic, and Apostolic Church founded by our Blessed Lord and Saviour Jesus Christ."

More than a million copies of the cardinal's statement will be distributed to Roman Catholic families of the Chicago area.

There is only one road to Christian unity, said Cardinal Stritch. This unity "is found in the Roman Catholic Church and in her alone . . . There is only one way to the unity so anxiously sought by some men. That is the entrance into the fold of the Church of Christ, participation in her life, submission without reserve to her . . . ruling authority."

And so forth

The Kroger chain of grocery stores in Indianapolis will close on Sundays, the management announced this month. It is "now up to the people of Indianapolis," said the firm's local manager, Carl J. Reith. "If they will support our stand by refusing to shop on Sunday, our stores will remain closed." Protestant and Roman Catholic groups in the city had combined to appeal for Sunday closing. About 125,000 leaflets urging Sunday closing of supermarkets were distributed in 500 churches.

Jews must become missionaries, said the president of the Association of Reform Rabbis of New York, Albert S. Goldstein. Rabbi Daniel L. Davis said the Jews should "seek and welcome the unsynagogued as well as the unchurched." For 2,000 years Jews have made practically no effort to convert Gentiles to their faith. Rabbi Goldstein proposed that "every ethical and esthetic technique that modern public relations, brains and our renowned Jewish resourcefulness can devise" should be employed in seeking converts.

World News Notes

Wages stay down in England

A MOMENTOUS DECISION was made by Britain's Agricultural Wages Board in June when, for the first time since 1939, it denied a request for a raise of the weekly pay ($16.80) for adult farm workers. British farm workers are the largest group near the bottom of the wage ladder. If the request had been granted, farmers would have had to ask for higher government price supports, industrial labor would also have demanded raises.

Britain, using more machines and capital investments, improved techniques, is producing 56 per cent more food than before the war with roughly the same labor force. The situation is stabilized and the government intends to keep it that way and prevent the spiral of rising costs and prices from moving on again.

Labor problem in Berlin

A SERIOUS labor problem is faced by isolated West Berlin where 200,000—including 10,000 professional men and women—of the city's 3,300,000 are permanently unemployed. The U.S. released $13,808,000 in June to subsidize public work projects in which 20,000 jobless can be absorbed. But the problem defies such temporary treatment.

Many white collar workers in the divided city are too old to be employed in manual labor, and government and commercial offices, once the backbone of Berlin's labor market, have moved west. Families of unemployed get a maximum $38 monthly allowance, barely enough to buy food and pay the rent. There is no money for clothing or extras. Money earned in temporary jobs is deducted from the unemployment benefit, so incentives to extra income are lacking.

Italians out of work

A THOROUGHLY unstabilized situati exists among Italian farm laborers, w have been on strike, on and off, for t past two years. The strike moveme now affects Italy's richest farm belt the lower Po Valley where over 100,0 men stand idly by as crops go to wa and cattle die for lack of care.

The Italian farmhand, when employe earns roughly $35 a month—too little live and too much to die. Farm wag in Italy have always been low, but t cost of living was low too. Now pric are 56 times as high as in 1938.

Industrial workers earn 75 times m than before the war, but farm worke lag far behind. And there are two milli permanently unemployed in the countr

Calendar won't be reformed

A PROPOSAL to square up the calend which is used in America, Europe, a much of the rest of the world had be debated last month by the United Natio Economic and Social Council. The pre ent calendar was put in effect by Po Gregory XIII in 1582.

The new calendar provides for one 3 day month and two 30-day months each quarter, giving each quarter 1 days. The last day of the year would b extra, so each new year would begin o Sunday. Easter would always be April

Enthusiasts for the calendar refor were chilled when the Vatican announce it would not support the proposal. The might be some reform sometime, said th Vatican spokesman, but not this on now. Also the U.S. and Britain have bee opposed to the plan because they fe there is no demand for it in their cou tries.

—ROBERT E. HULDSCHINER

Washington

IMMIGRATION PROBLEMS

THE SHEEP-RAISING INDUSTRY of Nevada has a hard time finding men to tend the flocks. Herding is isolated work, with year-round exposure to the elements on the mountains and in the deserts. The special qualifications are found most readily among the Basque sheepherders of Spain.

Ironically, it has been impossible to bring enough herders from Spain to satisfy the demand without running beyond the Spanish quota. The Immigration and Nationality Act of 1952, co-sponsored by Nevada's own Senator McCarran, provided a preferential category for workers with special skills, but placed it within the rigid framework of national quotas.

This didn't worry the sheep raisers. With McCarran as their champion in the Senate, they could count on his finding some way to get around the immigration law which he fathered. They were not disappointed. Five different times, private bills were passed authorizing the entry of groups of Basque sheepherders. Some of these bills mortgaged future Spanish quotas. The latest bill, which passed the Senate on June 23, provided special non-quota status for 385 herders and canceled the mortgaged quotas of previous bills.

Senate debate

This private bill, introduced by Senator McCarran, almost went through the Senate by unanimous consent. But Senator Lehman of New York, a long-time opponent of McCarran's restrictive philosophy of immigration, saw a chance to air the whole question of U.S. immigration policy. He engaged in a lively one-sided debate with McCarran, asking questions that remained unanswered as the Nevada Senator left the floor.

Lehman used the proposed exception to the rules as a springboard to attack the national origins quota system. He pointed out the inconsistency of placing a ceiling on immigration from various countries and then bypassing the quotas for favored countries. He charged that the whole rigid system is out of tune with modern needs, and lacks the flexibility necessary to strengthen our foreign policy and to satisfy our need for people with special skills.

In comparing the private bill for 385 sheepherders with the Refugee Relief Act of 1953, Senator Lehman said that in nearly a year the latter had brought in only 48 people. The stringent limitations in the Refugee Act which was supposed to bring in 209,000 people in three years, have kept the actual arrivals down to a trickle. The clearance demanded of European refugees, Lehman said, is in sharp contrast to the lack of clearance at the Mexican border, where over a million "wetbacks" enter illegally each year.

The thrust of Lehman's remarks was the need for a new look at our immigration law. He urged that in the recess between sessions, hearings be held on his own and other proposals for revamping the McCarran-Walter Act. He reminded the Senate that such a move would find strong support among church groups.

The spectacle of McCarran bypassing his own law to help people in Spain to come to Nevada is illuminating. It highlights the need for a reappraisal of U.S. immigration policy. Such a review will probably never be made unless the church people—not the leaders, but the people in the pew—insist on it.

—ROBERT E. VAN DEUSEN

Canadian Affairs

THE CANADIAN MARKET

A RECENT ARTICLE in the *Financial Post* on "The Canadian Market—Growth to Date and the Prospects," concludes with the note: "This is the fascinating economic promise of the beckoning land." Here are some of the facts.

—*There are 15 million Canadians* spread across 3,500 miles of cities, fertile farms, wealthy forest, and rock and plain. It is estimated that the population will double in the next half-century and reach 30 million by the year 2000.

—*The birthrate* has been rising for the past five years, and shows no sign of declining. Today it is over 27 per 1,000 population, only slightly under the post-war peak of 28.6 in 1947.

TODAY'S NEW FAMILIES are larger than twenty years ago—reversing a long-term downward trend. More and more families are having two, three, even four children. These larger families may offset most of the expected temporary decline due to a lower marriage rate. (Fewer babies in the depression '30s means fewer weddings in the prosperous '50s.) In any case, the long-run growth is in for a still greater boom a few years from now. There are nearly 50 per cent more children under ten years of age than there were ten years ago.

—*The people are young,* even younger than Americans. The vigor of the youthful land is seen in the age scale. Some 61.3 per cent of the population is under 35 years, compared with 56.3 per cent in the U.S. Yet the older groups are growing too. From 1941 to 1951 the over-60 group grew faster than any other.

—*One in 15 is a postwar immigrant.* A million new settlers have arrived since the war. Last year 169,000 came in. Government policy for the forseeable future is to bring in about 150,000 annually

ALMOST EVERYBODY in Canada live within 300 miles of the U.S. border. Mo live closer. Heaviest population is in th Great Lakes-St. Lawrence River areas o the big provinces of Ontario and Quebe The two largest cities, Montreal an Toronto, have combined metropolita populations of over 2.5 million.

—*Nearly two-thirds are city dweller* Fifty years ago it was a 60-40 chanc that a Canadian would live on a farm Today the ratio is reversed. One-thir live in one of the 13 big cities.

—*Suburbs are growing fast.* In te years the city of Toronto proper gre only 1 per cent, its metropolitan area 2 per cent. The nationwide increase wa cities, 14 per cent; suburbs, 68 per cen Families are larger in suburbs.

—*Of Canada's 3.3 million familie* 600,000 live on the farm. Half the farm have electricity, two-thirds have tractor one-third have trucks. In ten year horses declined 54 per cent.

—*Two-thirds of Canadians own home* Home ownership varies from province t province, city to city. For instance, 7 per cent own homes in Ontario, 49 pe cent in Quebec. Generally, the large the city, the fewer the people who ow homes. There are few farm tenants, 9 per cent owning their farm homes.

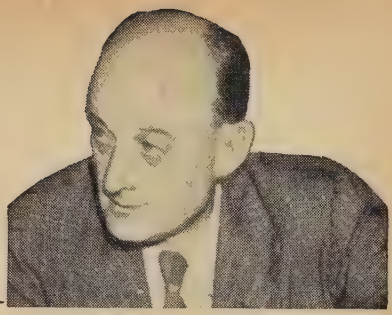
—*Canadians have money to spen* and the time to spend it. Real incom are two-thirds higher than in 193 There is also a redistribution of incom to put more people in the class earnin $4,000-$7,000 a year.

—*The Canadian market is growing.* presents an opportunity and a challeng not only to business, but to the churc

—NORMAN BERNER

Supreme Court decision banning segregated schools shows how law can effectively change custom

By REINHOLD NIEBUHR



THE SUPREME COURT decision prohibiting segregated schools as incompatible with the principle of equality, stated in both our Declaration of Independence and in the Fifteenth Amendment to our Constitution, has been generally hailed throughout the nation. Even in the South enlightened people have welcomed it as "inevitable."

It raises two interesting questions about the concept of equality. The one is whether the concept is legitimate. The other is whether it is wise to embody such a high ideal into law, since laws must concern themselves with minimal, rather than maximal, moral norms.

ON THE FIRST QUESTION, Christian theologians have frequently drawn attention to the fact that creation is full of inequality; and that the Declaration of Independence contains a typical Eighteenth-Century illusion about equality. But this view is certainly too simple if not entirely wrong. There are indeed inequalities in life, which cannot be disregarded. But to affirm that "All men are created equal" is to state a truth which has been amply proved by every kind of anthropological research. That is, men of all races are potentially equal, their inequalities being due to historical, rather than to natural causes.

Furthermore, without reference to capacities, the Christian must recognize that equality is an imperative of love even when it is not a description of reality. The loving mother may not speculate whether her children are equally endowed. But she certainly has an instinct to equalize any inequality which "nature" may have left.

We can therefore count it fortunate that the Constitution has incorporated this ideal in our law, which represents both an accurate description of the realities and a statement of the ethical implications of our faith. But certain problems are raised if an ideal, embodied into law, transcends the "realities" too far.

The two races involved in the decision are potentially equal. But historically one derives from a primitive African culture and has been subjected to the indignity of slavery. The other has not only an historical cultural superiority but a sinful pride which accentuates this superiority beyond all evidence. Therefore the *mores* of the ex-slave states have enjoined separation or segregation. This segregation accentuated the pride of the dominant group and failed to recognize the potential equality of the two groups. But a law, which would have challenged these facts too seriously would have been disobeyed, because laws do not radically change the social standards of the community.

THE SUPREME COURT in 1896 therefore invented the doctrine of "separate but equal" privileges to close the hiatus between law and custom; and still give the law the opportunity to nudge custom.

A dozen Supreme Court decisions have extended the rights of the Negroes under the compulsion of the "separate but equal" doctrine. The Court might have rested on its laurels and decided to leave well enough alone. But now it wisely decided that the time was ripe for another step forward. Logically this could be taken by admitting the obvious fact that separate schools place an onus on the minority group and are therefore morally and psychologically not equal. The Court also wisely gave the states time to adjust themselves to this new standard. We have in consequence a wonderful display of the creative relation between law and custom; and one of the few instances in history where the law has been successfully used to alter custom.

HISTORIANS TELL US that every Roman boy was taught by his pedagogue to say with the poet: "Remember, O Roman, thou art born to rule the world." The Christian has gone to another school, for down the Christian centuries Christ the master teacher has been saying to his disciples, "Remember, O Christian, thou art *born again* to be brother to every child of God."

—DWIGHT E. STEVENSON in *Faith Takes A Name* (Harper)

Is Size a Sign of Strength?

By RALPH W. LOEW

Our sense of human frailty can give us real power when we realize how much we must depend on God

BIGNESS IS NOT ALWAYS strength nor is size the mark of bravery. There is something else that gives strength.

A delightful essay was written on this subject some years ago by an Englishman who had observed nature well and who discovered what he called "the charmed life of the frail." It was Dr. W. L. Watkinson's delight to note that "the extremes of heat and cold are endured by the flimsiest of creatures. What is it that, when the frost is splitting our strongest metal pipes, rests the tiny tubes of life-giving moisture in the almost spectral organism of the gnat? Larger things get frost-bitten and perish. In tropical countries the tiniest insects brave the blistering midday heat which shrivels the larger herbage and drives men, birds and animals gasping under shelter. In India a small blue butterfly flits all day under the parched grass or sits in the full blaze of the sun, where metal or stone becomes so hot that it burns the hand. What heat-resisting secret resides in the minute body of that little butterfly, scarcely thicker than notepaper. Nature's power of preserving life touches the miraculous."

PERHAPS THE GREATEST difficulty of size or bigness is the rigidity which it assumes. These little things of nature are able to withstand extremes because

they can bend to the forces of nature, while the larger things are crushed. So it is not in size or lack of size, but rather in the ability to keep convictions while yet not breaking in the midst of storms, that strength is found.

There is a superb difference between the person who tries to change color with every shift in opinion and the person who imaginatively keeps his faith and inner sturdiness. There is a little yarn about Billy the Lizard, the chameleon who changed colors easily. Placed on a brown patch he was brown, on green he was that color, on red he too was red. His owner had a great time with Billy until one day he placed the little chameleon on a patchwork quilt. "And Billy bust!"

FLEXIBILITY IS NOT LACK of conviction nor an attempt to change with every shift of opinion. Flexibility requires humility and reverence, the ability to recognize personal weakness, and be aware of a greatness beyond self which can strengthen self.

Cockiness can be rigid and vulnerable; a quiet confidence can withstand the storms. Self-pity can be enlarged into brittle forms of hatred; humility purges the soul of bitterness and opens life for the resources of gratitude. The desire to assert self and be tough can infect both juvenile and adult; the desire to understand self can be an inner strength.

Paul said succinctly, "When I am weak, then I am strong." The artist who is reverent enough to understand the vastness of beauty, the musician who is humble enough to see the immensities of harmony, the scientist who is aware of the enormity of the unexplored, the man of abiding religious faith who is conscious of the omniscience and omnicompetence of God—these are the men who are strong when they are weak.

This capacity to wonder, rightly used, becomes the secret of inner courage. The Psalmist wondered about men—"When I consider the heavens, the stars which thou hast made, what is man that Thou art mindful of him?" The philosopher Kant wondered: "Two things incline my heart to wonder, the moral law within and the starry sky above."

What do you wonder about? And would what you wonder about ultimately give you the inner strength that could be called "the charmed life of the frail"?

WHEN YOU'VE been accustomed to seeing big things, your vision needs to get readjusted. When you've been accustomed to judging things in terms of size and numbers your perspective needs to be readjusted. When you've been watching bulging muscles you need to look deeper for some moral muscles. So Jesus, with his incomparable ability to put it into one picture said, "Except ye become as a little child, ye cannot enter the Kingdom of Heaven." Only this responsiveness to power beyond self will give us the power within self. The wondering trust of a child may give us the first ingredients of a staying power which withstands the torments of a power-frightened world.

Evanston Is Getting Ready!

By PAUL G. MACY

University city in Illinois will greet thousands of delegates and visitors at the World Council Assembly in August

"The World at Our Door in Fifty-four!"

That's the slogan stirring the people of Evanston, Illinois. For the first time in the history of the modern "ecumenical movement" a world church conference will be held in the United States, this summer, Aug. 15-31. That the most significant religious meeting ever held in the United States is to assemble on the campus of Northwestern University, in this midwestern city of 73,000 inhabitants, is still a matter of astonishment to some Evanston citizens.

The city is one of homes and churches. Though adjacent to America's second largest metropolis, it is not just a suburb but has a distinct life of its own. Certainly, by its origin, history and present achievement, it is a fitting place for holding a great religious gathering.

MOST GREAT HAPPENINGS owe their beginning to one person who gets a vision and determines to make the vision a reality. In this case the person is the dean emeritus of Northwestern's Graduate School, Dr. James Alton James. His zeal for the unity of the Christian Church led him to be selected as a delegate to the First World Conference on Faith and Order in 1927. Again in 1937 he represented his church at the conferences in Oxford and Edinburgh, when it was voted to form the World Council of Churches. When it became known that the Second Assembly of the World Council of Churches would be held in America, and preferably upon a university campus, Dean James said to himself (and then to others), "Why not in Evanston and at Northwestern?"

For many years Dean James (a Presbyterian) has been secretary-treasurer of the Lindgren Foundation, established to further Christian unity and world peace. The trustees of this Foundation agreed with him that the invitation ought to go to the World Council. The university chaplain, then Dr. James C. McLeod (a Methodist), was enlisted and worked tirelessly along with Dean James. They approached Dr. J. Roscoe Miller, president of the university and a Congregationalist. His response was immediate and hearty.

As a result the university—through its Board of Trustees—together with Garrett Biblical Institute (Methodist), Seabury-Western Theological Seminary (Episcopal), the Evanston Council of Churches, the Evanston Chamber of Commerce, and the city fathers sent the official invitation to the World Council of Churches.

ONE THING had been lacking in the great facilities of the university—an assembly hall large enough to accommodate the throngs that would wish to gather for so important a meeting. A combination field house and auditorium had been projected and partially financed but completion awaited the necessary

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Dr. Macy is program director for the Evanston "Committee of 100" and is a former staff member of the World Council of Churches.

SCENE OF OPENING WORSHIP SERVICE
First Methodist Church of Evanston

funds. At this juncture, Foster G. McGaw, son of a Presbyterian missionary and a member of the Board of Trustees, came to the rescue with a gift of $400,000. "McGaw Memorial Hall" was ready by the summer of 1953. It is so spacious that the 600 delegates and 150 consultants can be seated at tables and there will still be room for more than 2,300 seats on the main floor. A press gallery will hold 400. Then the "bleachers" accommodate 3,300—a grand total of about 7,000 people.

Other attractive invitations had to be taken into account. Dean James and his cohorts eagerly awaited an answer. At last came the word that, despite all the advantages which Evanston and Northwestern offered, it would cost $25,000 more to hold an assembly there than near the east coast. That did not stop the doughty dean! He secured the pledge of $5,000 from the Lindgren Foundation. A trustee of the University gave a like sum. Others gave in proportion and the $25,000 was pledged. A strong argument, in addition to the superlative physical equipment offered, is the fact that delegates from other countries of the world would meet in a location much more representative of the religious life of America by coming inland to the "heartland" of the United States.

WHEN WORD CAME that the invitation was accepted, things began to move. Regular summer session of the university, with the exception of the technological institute, was shortened by two weeks. Thus the assembly participants —600 delegates, 150 consultants, 120 youth, official observers and staff—can all be housed on the campus and fed in student dining halls.

Despite the university facilities, it was clear from the outset that the whole community must be involved in preparations to receive the assembly. More than

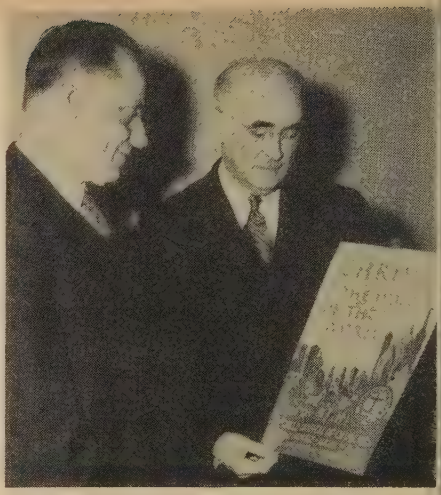
two years ago, religious and civic leaders of Evanston and other North Shore communities formed a "Committee of One Hundred" for the Assembly of the World Council of Churches. This committee still goes by its original name though it now numbers more than 300!

A TRANSPORTATION COMMITTEE is already geared to greet the delegates and take them, plus baggage, to their places of residence. It will also assist in helping departures and wishing those from overseas "bon voyage." The work of the accommodations committee is to find homes for 600 accredited visitors. This task was assumed by the Evanston Council of Church Women, working also with churches in adjoining towns. The quota of enough homes to furnish room and breakfast for the accredited visitors is already nearly filled.

Perhaps the most important tasks of the Committee of 100 have been assigned to its subcommittee on "public relations." The committee conceives its responsibility to make good hosts of the people in this area. It works in close co-operation with the public relations department of the university. All outgoing mail, which passes through the canceling machines at the Evanston postoffice, has carried —on the 70,000 pieces since the first of March—the legend, "EVANSTON WELCOMES WORLD COUNCIL OF CHURCHES AUGUST 1954."

THEN THERE ARE TICKETS! So numerous have been requests for tickets to the eleven plenary sessions open to the public that within a month after the Evanston office began filling requests, 26,000 of the 33,000 available tickets had been sold.

In addition to ticket requests, there has also been a flood of other requests, suggestions, inquiries. Missives addressed to



POSTER PROMOTES ASSEMBLY
Secretaries Visser 't Hooft and Cavert of World Council look over announcement

the mayor, to the university, to the World Council (under many names) are channeled to this committee office. From overseas come requests concerning the city and the university. From all parts of our country are questions as to housing. "Please reserve a room and private bath for me" is not an uncommon appeal. It has to be answered with the information that all hotel space in Evanston and the northern end of Chicago was long ago reserved for the press. Visitors must find space in downtown Chicago.

Some days at the Evanston office are enlivened by letters from those who have "zeal without knowledge" and want to tell the World Council what it should or should not do!

When the day of registration comes on Aug. 15 and guests from over the world descend upon this university city, they will find careful preparations have been made to make the Second Assembly of the World Council of Churches an event of superlative importance to the church and the world.

GOD SEES OUR PRAYERS

by HARRIET KNUTSON

Arizona congregation is developing a ministry to deaf and blind children in a state institution

AMONG THE MARKS of Jesus' ministry on earth, as he told the disciples of John the Baptist, were the facts that "the blind receive their sight . . . and the deaf hear."

Today we cannot perform the miracles of giving physical sight and sound to the deaf and blind, but Christian people are finding means of bringing the light, the truth and the love of God to them through the medium of Braille and the sign language. Surely this is part of the world-wide mission of the church. In addition to sending missionaries to foreign lands, establishing congregations on the home mission fields, serving social needs of the aged and infirm, there's a large area that needs the Christian Gospel among the 35,000 students in America today who attend some kind of school for the deaf and blind. Only a small percentage of these now receive religious instruction.

ONE SUCH SCHOOL is located in Tucson, Arizona. It has an enrollment of 180 deaf and blind students. Some of them, particularly those in the deaf department, had never been inside a church. They knew there was a God; they knew that people went to church to praise and thank Him; but they thought that such a church was only for people who could hear. Sunday school was a place where children went to learn about God, but the youngsters from the school could only look on or listen in wonder.

Sometimes a priest would come to the school and tell a story about Jesus in sign language; or a minister would stop by and talk would be interpreted by one of the teachers. This happened only on occasion, however.

When the problem of religious training for the handicapped children was presented to the people of Our Saviour's Lutheran Church, plans were made to start a worship service for the deaf in the new patio room of the church. First, however, a number of obstacles had to be overcome.

The writer, who is employed as an instructor of the deaf and blind for the state of Arizona, contacted the Rev. Stewart Dale, promotional and field director of the Evangelical Lutheran Church's ministry to the deaf and blind. He arranged to have me study the "sign language" with him. He then made a trip to Tucson, talked with students, faculty and administration, and also with the local Lutheran ministers.

THIS WAS THE BEGINNING for us. Pastor George A. Spindt offered the use of the new patio room for a worship service. The school offered to transport, by bus, all Protestant students from the fourth grade through high school to the church. We held our first service on Oct. 11, 1953, with Pastor Spindt in charge and the writer as interpreter. Since that time, we have held 15 services with an average attendance of 45.

Because the service is held during the church's regular worship hour Pastor Spindt was not able to conduct each serv-

BIBLES WERE PRESENTED TO THOSE WHO HAD NEVER OWNED ONE

ice. Two university students, Duane Jensen and Dick Griffin, and a lay member, Myron B. Himes, have conducted the services.

A simple form of worship is followed. The speakers' message comes to the deaf through the hands of the interpreters in the sign language. The responses of the deaf in worship are also with the hands, and the hymns are signed in rhythm to the music as the pianist plays the music.

THE DEAF CHILDREN are beginning to feel at home at Our Saviour's and think of it as "our church" now. The students receive a weekly bulletin, the Sunday Pix paper. For Christmas, the children of the Sunday school presented a Bible to those who never owned one. Thirty-five had never before had a Bible they could call their own!

To further meet the needs of the s dents, Pastor Spindt conducts a Thursd evening Bible class at the school. H there will be time to answer questi and develop discussion periods that w undoubtedly fill a real need.

The program has just begun in Tucs There is a potential congregation of 1 blind and deaf people to minister to. order to carry on an effective minist there's need for a minister who is a to use the sign language and who c devote a good share of his time to t students and local deaf residents. Th need the understanding guidance of minister of God, who can talk in th language, who can understand the pr lem of a silent and dark world, and w can bring the gospel on the tips of h fingers to those who cannot hear and ca not see.

OFFICIAL NOTICE

As required by the By-laws of The United Lutheran Church in America, Section V(c), Rules Governing Nominations, the following list of elective agency vacancies, to be filled at the Oct. 6-13, 1954, convention of the Church, is published.

Any delegate, clerical or lay, may propose in writing to the ULCA Secretary's Office, 231 Madison Avenue, New York 16, New York, the names of individuals eligible for election, for the consideration of the Committee on Nominations. The proposer shall clearly indicate, with each name submitted, the vacancy for which he submits the name. Blanks for use in forwarding nominations have been mailed to delegates by the Secretary of the Church.

The By-laws provide further that no suggestion shall be entertained by the Committee on Nominations if received at the ULCA Secretary's Office later than noon of the sixtieth day (Aug. 7, 1954) preceding the opening day of the Convention.

Any board or other elective agency may also submit to the Secretary of the Church as many names for its vacancies as it cares to suggest for consideration by the Committee on Nominations, provided they reach the office of the Secretary of the Church not later than noon, Aug. 7, 1954.

Names of present members of elective agencies should not be submitted unless the terms of such members expire at the time of the 1954 Convention (see 1954 ULCA Year Book, pages 38-45). This limitation does *not* apply to nominations to the Executive Board, to the Executive Committee of the Lutheran Laymen's Movement for Stewardship, or the ULCA Representatives to the National Council of the Churches of Christ in the U.S.A.

After "giving suitable consideration to the names suggested" by delegates, boards, and other elective agencies, the Convention's *Committee on Nominations* will select two nominees for each elective agency vacancy. These selections will be published in The Lutheran early in September.

OFFICIAL NOTICE

Of the 19th Biennial Convention of The United Lutheran Church In America

Notice is hereby given that the 19th Biennial Convention of The United Lutheran Church in America will be held in Toronto, Canada, October 6-13, 1954.

The opening service, including the Holy Communion will be held on Wednesday, Oct. 6, 1954, in the Cathedral Church of St. James (Church of England in Canada), 65 Church Street (N.E. corner King Street East and Church Street), Toronto, Canada, beginning at 10 A.M., Eastern Standard Time.

Business sessions of the convention will be held at the T. Eaton Company's (College Street) store (Eaton Auditorium, 7th floor), Yonge (pronounced "Yung") and College Streets, Toronto, Canada, beginning at 2 P.M. (EST) on Wednesday, Oct. 6, 1954. Registration of delegates will start at noon on Tuesday, Oct. 5, 1954, in the north foyer of the T. Eaton Company's (College Street) store, 7th floor.

F. Eppling Reinartz, *Secretary*

On the official list of nominees submitted by the Committee on Nominations to the Convention and on the Convention ballots, indication will be given showing whether or not the source of the nomination suggestion was the agency concerned.

Immediately following the submission to the Convention of the official report of the Committee on Nominations, opportunity will be given for making additional nominations from the floor.

Elective Agencies—Vacancies to be filled at 1954 convention of the Church

Note: Where an asterisk (*) occurs in front of a name, it indicates that the person designated has served a second term and is ineligible for re-election to that particular board, commission or committee.

EXECUTIVE BOARD (Term 4 years)

Term expiring 1954—3 Clerical and 3 Lay members to be elected

Clerical

Boliek, Rev. Wynne C., D.D., 421 N. Main St., Greenville, S. C.
Putman, Rev. Dwight F., D.D., 2600 N. Third St., Harrisburg, Pa.
*Scherer, Rev. J. J., Jr., D.D., 1603 Monument Ave., Richmond 20, Va.

Lay

Beisler, Henry, LL.D., 233 Cortlandt St., Belleville, N. J.
*List, Erwin H., 231 S. LaSalle St., Chicago 4, Ill.
Zimmerman, William F., Ph.D., Midland College, Fremont, Nebr.

COMMISSION OF ADJUDICATION (Term 6 years)

Term expiring 1954—2 Clerical and 1 Lay Member to be elected

Clerical

*Belter, Rev. R. R., D.D., 1941 Sunnyside Ave., Burlington, Iowa
*Fischer, Rev. Emil E., D.D., 419 E. Hortter St., Philadelphia 19, Pa.

Lay

*Arnold, Henry J., Ph.D., Lake Rd., R. 1, Cooperstown, N. Y.

BOARD OF FOREIGN MISSIONS (Term 6 years)

Term expiring 1954—5 Clerical and 2 Lay Members to be elected

Clerical

*Beil, Rev. Alfred J., D.D., 1906 46th St., Des Moines 10, Iowa
Loew, Rev. Ralph W., D.D., 1080 Main St., Buffalo 9, N. Y.
McGuire, Rev. Harmon J., D.D., 77 W. Washington St., Chicago 2, Ill.
*Stickles, Rev. Calvin F., D.D., Belanger Ave., Grosse Point Farms 36, Mich.
Tulloss, Rev. Rees Edgar, Ph.D., Parkside Bldg., Springfield, Ohio

Lay

Frye, Glenn R., M.D., 535 N. Center St., Hickory, N. C.
Yost, George S., 215 Chancery Rd., Baltimore 18, Md.

BOARD OF AMERICAN MISSIONS AND WEST INDIES MISSION BOARD (Term 6 years)

Term expiring 1954—4 Clerical and 3 Lay Members to be elected

Clerical

Anderson, Rev. R. Homer, D.D., 2052 Memorial Ave., Roanoke 15, Va.
Foelsch, Rev. Charles B., Ph.D., 2750 Marin Ave., Berkeley 8, Calif.
Kahlenberg, Rev. Henry V., D.D., 2347 Woodlawn Circle, W., St. Petersburg, Fla.
*Shepfer, Rev. H. Reed, D.D., 225 W. 10th St., Erie, Pa.

Lay

Eggerstedt, Fred C., 231 Madison Ave., New York 16, N. Y.
*Kinard, James C., LL.D., Newberry College, Newberry, S. C.
Loa, J. A., 718 Island Park Drive, Ottawa, Ontario, Canada

BOARD OF SOCIAL MISSIONS (Term 6 years)

Term expiring 1954—4 Clerical and 3 Lay Members to be elected

Clerical

Boldt, Rev. F. D., D.D., 433 E. Military St., Fremont, Nebr.
Cromer, Rev. Voigt R., D.D., Lenoir Rhyne College, Hickory, N. C.

*Houser, Rev. J. Ray, D.D., 142 Market St., Williamsport, Pa. ..... CP
*Keiter, Rev. Herman S., Ph.D., 170 West St., Oneonta, N. Y. ..... NY

Lay

Dye, C. K., 581 W. 3rd St., Mansfield, Ohio ..... O
Hickman, Thomas P., City Bank, 919 Pennsylvania Ave., N.W., Washington 4, D. C. ..... Md
Noelting, Clarence B., c/o Faultless Caster Corp., Evansville, Ind. ..... Id

BOARD OF DEACONESS WORK (Term 6 years)

Term expiring 1954—3 Clerical and 2 Lay Members to be elected

Clerical

Bell, Rev. Alvin E., D.D., c/o Messiah Luth. Ch., 1750 Colorado Blvd., Denver 7, Colo. ..... O
*Cooper, Rev. Wm. H., 2806 W. Lake of the Isles Blvd., Minneapolis 16, Minn. ..... Nw
Horn, Rev. Henry E., 338 Howard St., Cambridge, Mass. ..... NY

Lay

Herzel, Mrs. Frank B., St. Petersburg, Pa. ..... Pg
Hess, H. Ober, LL.B., 221 Joseph St., Norristown, Pa. ..... PM

BOARD OF PENSIONS (Term 6 years)

Term expiring 1954—2 Clerical and 3 Lay Members to be elected. Of these 3 Lay Members 1 is to be elected by the Convention, 2 are to be elected by the Executive Board (see ULCA Constitution, Article XIII, Section 2)

Clerical

Brandt, Rev. F. Wm., D.D., 1423 Blanding St., Columbia 49, S. C. ..... SC
*Snyder, Rev. Henry W., D.D., 3732 Manor Rd., Apt. 4, Chevy Chase 15, Md. ..... Md

Lay

*Gable, Charles J., Jr., First Nat. Bank of Phila., 15th and Walnut Sts., Philadelphia 1, Pa. ..... PM
*Menge, Walter O., Ph.D., Lincoln National Life Insurance Co., Fort Wayne, Ind. ..... Id
*Semisch, Wm. G., Second National Bank, Frankford Ave., Philadelphia 24, Pa. ..... PM

BOARD OF EDUCATION (Term 6 years)

Term expiring 1954—4 Clerical and 3 Lay Members to be elected

Clerical

*Grimes, Rev. Lyman H., D.D., 230 S. 16th St., Quincy, Ill. Il
Imhoff, Rev. Roger G., 325 Shawnee Dr., Louisville 12, Ky. ..... KT
Kline, Rev. Thomas B., 73-14 189th St., Flushing, N. Y. ..... NY
Rahn, Rev. Earl F., D.D., 1228 Spruce St., Philadelphia 7, Pa. ..... PM

Lay

Albers, C. C., Ph.D., 4715 Avenue G., Austin, Texas ..... Tx
Fisher, H. A., LL.D., State College, Raleigh, N. C. ..... NC
Nelson, Erland, Ph.D., University of South Carolina, Columbia, S. C. ..... SC

BOARD OF PARISH EDUCATION (Term 6 years)

Term expiring 1954—3 Clerical and 2 Lay Members to be elected

Clerical

Conrad, Rev. Arnold L., 62 King St., N., Waterloo, Ontario, Canada ..... Cn
*Davis, Rev. H. Grady, D.D., 1644 S. 11th Ave., Maywood, Ill. ..... Id
Schlenker, Rev. Luther F., 312 E. Walnut St., Perkasie, Pa. ..... PM

Lay

Klotsche, J. Martin, Ph.D., 2585 N. Terrace, Milwaukee, Wis. ..... Nw
Stoughton, C. C., LL.D., Wittenberg College, Springfield, Ohio ..... O

BOARD OF PUBLICATION (Term 6 years)

Term expiring 1954—3 Clerical and 4 Lay Members to be elected

Clerical

Irvin, Rev. Donald F., D.D., 1618 S. 11th Ave., Maywood, Ill.
Traver, Rev. Amos J., D.D., 954 Woodlawn Ave., Springfield, Ohio
Weng, Rev. Armin G., Ph.D., 1644 S. 11th Ave., Maywood, Ill.

Lay

Keiner, Harry C., 193-27 McLaughlin Ave., Holliswood 7, N. Y.
Langsam, Walter C., Ph.D., Gettysburg College, Gettysburg, Pa.
Rahn, August H., 8106 Hohman Ave., Munster, Ind.
*Rhoads, Paul H., Esq., 101 State St. Bldg., Harrisburg, Pa.

COMMITTEE ON CHURCH PAPERS (Term 6 years)

Term expiring 1954—2 Clerical and 1 Lay Member to be elected

Clerical

Hoh, Rev. Ernest J., Litt.D., 546 W. Walnut St., Lancaster, Pa.
Sittler, Rev. Joseph, Jr., D.D., 1606 S. 11th Ave., Maywood, Ill.

Lay

Bjornason, Hjalmar, 127 Clifton Ave., Minneapolis 2, Minn.

EXECUTIVE COMMITTEE OF THE LUTHERAN LAYMEN'S MOVEMENT FOR STEWARDSHIP

(Term 2 years)

Term expiring 1954—10 Laymen to be elected by the Convention
(See ULCA By-laws, Section V, Item 7)

The constitutional restriction that "No person shall be a member of more than one board at one and the same time" does not apply to the LLM nor the NCCCUSA.

Beisler, Henry, LL.D., 233 Cortlandt St., Belleville, N. J.
Bodie, Benjamin T., 900 Wildwood Ave., Columbia 3, S. C.
Boliek, Luther G., 404 Third St., N.E., Hickory, N. C.
Breneman, LeRoy, 518 Fulton Bank Bldg., Lancaster, Pa.
Bunge, Harry G., 1710 N St., Auburn, Nebr.
Erb, Frederick G., R.F.D. 1, Elverson, Pa.
Esser, Charles H., Kutztown, Pa.
Folkemer, Paul I., 925 Poplar Grove St., Baltimore 16, Md.
Goehring, Raymond R., 928 Frick Bldg., Pittsburgh 19, Pa.
Hagan, Peter P., LL.D., 763 Glen Rd., Baederwood, Jenkintown, Pa.
Helwig, Walter O., 8128 Wisconsin Ave., Milwaukee, Wis.
Hickman, Thomas P., The City Bank, 919 Pennsylvania Ave., N.W., Washington 4, D. C.
Landis, Harold U., 1245 Chestnut St., Lebanon, Pa.
Mitchell, Everett G., Litt.D., 830 S. Washington St., Park Ridge, Ill.
Snyder, James E., 3120 Southern, Apt. 3, Memphis, Tenn.
Speckman, Hon. Lawrence F., 122 S. Fourth St., Louisville, Ky.
Stoughton, Clarence C., LL.D., Wittenberg College, Springfield, Ohio
Telleen, S. Frederick, 722 Upper Boulevard, Ridgewood, N. J.
Wagner, Edmund F., LL.D., 285 Madison Ave., New York 16, N. Y.
Ziegler, Harvey W., 79 Regina St., N., Waterloo, Ontario, Canada

REPRESENTATIVES TO THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

Term expiring 1954—25 persons to be elected; 13, on nomination by certain boards and agencies, to be elected by Executive Board; 4 on nomination and election by Executive Board;

on nomination by the Committee on Nominations and election by the Convention (See 1950 ULCA Minutes, pp. 485, 606-607.)

Arry, Rev. Franklin Clark, D.D., 231 Madison Ave., New York 16, N. Y. ..... O
Reinartz, Rev. F. Eppling, D.D., 231 Madison Ave., New York 16, N. Y. ..... NY
Albert, Rev. Harold R., 305 S. Cassady Ave., Columbus 9, Ohio ..... O
Bader, Earle W., Market and New Sts., Bethlehem, Pa. ..... PM
Baker, Mrs. C. W., Jr., L.H.D., 405 Kennedy Ave., Duquesne, Pa. ..... Pg
Conrad, Rev. F. Leslie, Jr., 1228 Spruce St., Philadelphia 7, Pa. ..... NC
Diehl, Miss Nona M., Litt.D., 1228 Spruce St., Philadelphia 7, Pa. ..... PM
Empie, Rev. Paul C., D.D., 50 Madison Ave., New York 10, N. Y. ..... PM
Endress, Henry, 231 Madison Ave., New York 16, N. Y. ..... NY
Erb, Rev. Earl S., D.D., 231 Madison Ave., New York 16, N. Y. ..... PM
Fischer, Rev. Emil E., D.D., 419 E. Hortter St., Philadelphia 19, Pa. ..... PM
Gerberding, Rev. R. H., D.D., 231 Madison Ave., New York 16, N. Y. ..... Nw
Gladfelter, Millard E., D.Sc. in Ed., Temple University, Philadelphia 22, Pa. ..... PM
Henninger, Hon. James F., LL.D., 457 Hamilton St., Allentown, Pa. ..... PM
Koch, Rev. C. Franklin, D.D., 231 Madison Ave., New York 16, N. Y. ..... Id
Moller, M. P., Jr., 473 N. Potomac St., Hagerstown, Md. ..... Md
Moose, Mrs. John B., Leesville, S. C. ..... SC
Nolde, Rev. O. Frederick, Ph.D., 7602 East Lane, Wyndmoor, Philadelphia 18, Pa. ..... PM
Putman, Rev. Dwight F., D.D., 2600 N. Third St., Harrisburg, Pa. ..... CP
Rhyne, Rev. S. White, D.D., 1228 Spruce St., Philadelphia 7, Pa. ..... NC
Sardeson, Mrs. O. A., Litt.D., 37 Washington Sq., W., New York 11, N. Y. ..... NY
Stoughton, Clarence C., LL.D., Wittenberg College, Springfield, Ohio ..... O
Tabor, Rev. L. Ralph, D.D., 3807 N. Charles St., Baltimore 18, Md. ..... Md
Telleen, S. Frederick, 231 Madison Ave., New York 16, N. Y. ..... NY
Walker, H. Torrey, L.H.D., 1228 Spruce St., Philadelphia 7, Pa. ..... NJ

F. EPPLING REINARTZ, Secretary, The United Lutheran Church in America

THE AMAZING GROWTH of the churches all across North America has had—and will continue to exercise—startling influence upon the world expansion of the Christian Church. The resultant many millions of Baptists, Lutherans, Methodists and others in North America were destined in the Twentieth Century to outnumber their denominational fellow churchmen in the whole rest of the world combined.

From the United States and Canada they have launched and continue to send across to Asia and Africa many thousands of Christian missionaries—evangelists, educators, scholar-translators, physicians, nurses, agriculturalists, and others. Such missionaries have established churches, schools, colleges, universities, hospitals. Their finest leaders know that sheer numbers and financial resources are significant for the kingdom of God only when controlled and directed by utter sincerity of spirit and by readiness to serve the least and lowest as brothers and sisters in Christ. But, given those qualities, these churches, backed by the resources of North American Christianity, are of outstanding importance for the future of the world growth of the Christian community.

—BASIL MATHEWS in *Forward Through the Ages* (Friendship Press)

FLORELLA'S GOLD BOOTS

By HELEN ROSEMARY COLE

The little girl in the second grade had a storehouse of wonderful treasures that impressed us all

When I was a child, nearly everyone in Broken Arrow had lived there always —except the Egberts. Even when I went to first grade, no one had ever heard of them. But in the second grade, Florella May Egbert sat across the aisle from me and impressed me greatly as the girl who had such lovely things.

There were many little Egberts. Florella May, Marcella June, Ernestine Ella, Estella and Ethelbert (the twins) and Le Roy Montague are only the ones I remember best. There were others older and younger. Mrs. Egbert was a fat, tired woman who did not come to church or to school programs, and their father drove the delivery wagon for the other general store.

It was odd that Florella's possessions impressed me so strongly. I was not essentially a materialist, and besides, by the standards of our little town, my own things were nice enough. My father owned one of the two general stores. Our dresses were cut from their best bolts of cloth—the same bolts from which the other mothers also purchased lengths to make dresses for their daughters. And sometimes our coats or muffs or shoes might even be very special, not boug for the general trade, but ordered direct from the great wholesale catalogues.

I did not feel jealous over Florella treasures. In fact, I might never ha noticed them if she had not talked abo them so much. They seemed to mean great deal to her; every day she me tioned some of them. And, of cours they were interesting—and unusual, lik her name.

The names in our family were a plain, and mostly old as the Bible. So was not surprising that Mother, who ha chosen to call me Martha, should b content to make me that sort of chil Mother liked very simple felt hats c knitted caps for little girls in the col months, and inevitably a "sailor" fo straw hat weather. Florella's winter ha had three red velvet roses, and a gol ribbon that hung below her waist. Act ually, I never saw her winter hat—i wasn't appropriate for school, and some how her mother never let her wear it t Sunday school either, though she alway put it on to go walking each Sunda afternoon.

It was remarkable how much gold an

silver were lavished on all of Florella May's things. No wonder she could not show them at school. They were all like her name, more for Fairyland than Broken Arrow, Iowa. And the ring her aunt sent for her birthday had six diamonds, three that were big and three that were middle sized.

Sometimes Florella May and I walked home from school together, because she lived in a little house out at the end of Main Street, four blocks beyond my home. It was then that she confided all the details of her wonderful life, and our steps would grow slower and slower in the last block, to give her time to finish an account. She was going to New York next summer; she had been to San Francisco often, and Alaska, and lots of places. Her aunt always took her, and every time they came to a town they stopped to buy her a new dress.

ONE DECEMBER DAY, stepping from these broad vistas into our own ordinary living room, I was surprised to see Mother putting the finishing touches on the bonnet of a delightful baby doll.

"What's it for?" I asked, excited.

"Martha," Mother said, "this is our secret. You must promise never to tell anybody. But on Christmas Eve, this little doll will be on the church tree, for Florella May."

"Why can't we tell her?"

"Well, don't you see? Sometimes a secret is ever so much nicer. It would be better for her to feel that Santa Claus had a very special thought just for her this Christmas."

I agreed to Mother's terms, and lived by them, but without the faintest glimmer of understanding. This was no great strain. Mother was often an odd mystery; Mary and I grew used to accepting her as such.

The three Christmas Eve church trees in Broken Arrow were very big and important. Every one in town gathered around one or another of them.

The little Egberts filled a whole long row in the church that Christmas Eve. And each received a fine present. Afterwards, Florella May ran to show me her doll. "I s'pect I'll get a dozen more at home," she said.

"But you do like this one?" I asked anxiously.

"Oh, yes! Even if the others are all lots bigger, I s'pect I'll like this one about the best."

I knew exactly how she felt. Christmases could come and go, but no new gift would ever nudge limp old rag-doll Suzie out of her special place in my heart. And I was grateful to my exciting friend for cherishing Mother's secret present.

NEXT MORNING was the Christmas I came downstairs to find doll Margaret under the tree. Looking at her in dazzled amazement, one of my first thoughts was

that Florella's finest doll could hardly excel this one. She was 27 inches tall. Her great brown eyes would open and close. She had long, dark lashes and her real hair fell in blond curls.

My teacher, an old friend of the family, called that afternoon. She admired the new doll and told me to bring her to school "after vacation, the very first day when it isn't icy. And then we'll all write stories about her."

Eventually, doll Margaret filled that engagement. She wore her hat and coat. I wrapped a blanket around her bare legs, and carried her carefully and proudly. In fact, it was likely the proudest afternoon of my life.

I let Florella May carry her part of the way home. "My biggest new doll is two times that big," she said. "I got 23 for Christmas."

"Do you still remember the baby doll that was on the church tree?" I queried anxiously, for loyalty to my mother was involved.

"Oh, yes," she assured me. "And when the teacher asks me to bring one to school, I s'pect I'll just choose her because she's so easy to carry."

Perhaps for six weeks Florella gave me details of her Christmas dolls. Some were big. Some were little. Some could walk; others talked. One had a necklace of real pearls, and all of them—except the five boy dolls—wore gold shoes.

THIS SUBJECT engrossed us until my father, returning from his semi-annual buying trip to Chicago, brought leather boots for Mary, my cousin and me. We loved them! They had flat heels. The lower portion was black patent; then a broad expanse of red leather climbed to a black patent band at the top, and a big red tassel. We three twinkled down the street together, feeling wonderful.

Of course, our boots were universally successful. For the first time in my life, something I wore had tremendous importance. At last I had exceeded the ordinary; I was walking in boots worthy of Florella May herself.

My friend just looked at them in silence. She did not play with me at recess. But at noon, when we walked home, she announced: "It's queer about your boots. Because we ordered some for me last Tuesday. They are almost the same—black where yours are black, but gold where yours are red. And they have a big gold tassel. I s'pect they can't come for a week."

EACH DAY she glanced at my boots and redescribed her own. Until then I had never mentioned any of Florella's treasures to Mother. But one afternoon, filled with my friend's enthusiasm for her new boots which would surely come tomorrow, I shared the great news.

"Oh, the poor child," Mother said.

"What do you mean?"

"Martha, ninny, come here." She drew me to her, encircled my waist with her arms. 'Martha, Florella May won't ever have gold boots. Her father is very poor. He just delivers for the other store. He doesn't own a house; he has to rent one. And he has such a lot of children, it must take all the money to buy food and the very plainest clothes. So when Florella sees other little girls with things she wants, it hurts her so much she tells fibs—well, fairy tales. She just pretends, so it will quit hurting."

"Mother, are you sure?"

"Perfectly sure. Look at the clothes she wears."

I never really had, of course. But I promised myself I would next morning. Her old coat was frayed at both cuffs and punctured at one elbow. The stock-

ing cap was no particular color. And her ugly black shoes were scuffed almost open across the toes.

"You must tell Florella that clothes and things aren't important. It's much nicer to have brothers and sisters," Mother concluded.

"Yes," I promised.

BUT AFTER SCHOOL, when she asked me if I must go straight home or could walk to the post office to see if her boots had come, I tried to say I was never allowed to go anywhere without first telling Mother, but the words choked in my throat and I simply burst out crying.

"What's the matter? Don't you want me to have gold boots?"

"Oh, yes; but clothes don't matter. Boots aren't really important. It's nicer to have lots of brothers and sisters." Thus I hastened to discharge my promise. "But oh! Florella May, I do want you to have gold boots, gold where mine are red, and gold where mine are black, too. Only, maybe they won't come today."

"Silly! Stop crying. If they don't come today, then they'll come tomorrow."

LAST AUGUST, back in Broken Arrow, I found Florella May at the Old Settlers' Picnic. Now she is a tall, healthy farm woman, rather handsome. Her blue eyes have learned to meet yours when she talks. Florella had brought her children to the picnic. Her boys were over watching the ball game, but she and the four little girls preferred strolling about. All five were wearing gold shoes.

For most of us, that was just a fad which came and went one summer. But not for Florella and her daughters. They'll continue wearing gold shoes for a long, long time—and I am glad.

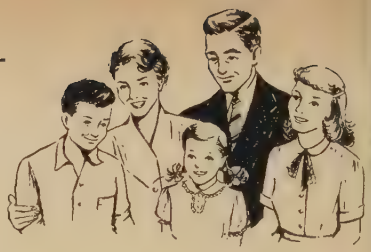
CHUCK DIDN'T FORGET

SHORTLY AFTER our little boy was a year old my wife and I began hearing his prayers at night. Whichever one of us would give him his bath and put on his pajamas would then take him to his crib. The little fellow would be lifted into his bed and then he would sit in the middle of it. We would fold his hands and begin saying, "Now I lay me down to sleep . . ." After we had finished with "Amen," he too would intone, "Amen."

This had gone on for nine months. Often we wondered if he understood or, for that matter, was interested in what was taking place.

The other night my wife was going out to a meeting. Amid the bustle of getting ready, the little fellow was put into bed without the usual ritual. After my wife had gone and I had begun to study, I noticed that Chuck was calling me. My first thought was that he just wanted attention or an unnecessary drink of water. I stood not answering his call as long as possible, then went to his room and turned on the light to see what was wrong. There he sat in the middle of his crib, head bowed and hands folded—and he was saying, "Amen."

—CHARLES W. EASLEY



FAMILY COOKOUT

I HAD THE PICNIC BASKET packed and the thermos jug filled with lemonade when Dan got home from work.

"Hurray," yelled Pete. "Dad's home. Let's go!"

Dan looked a bit wilted in the heat. "Soon as I've had a shower and clean clothes."

"A shower? When you're going swimming?" Pete is nothing if not practical. Dan ran his hand over the top of Pete's crew cut and dashed upstairs whistling.

"Are the Lightmans coming here?" asked Karen.

"We're meeting them at the picnic grounds. Whichever family gets there first will save tables for the other."

"Bob and I are making the fire," Pete announced. "Remember? He's a star scout, you know."

"No-o-o?" Karen clowned in mock surprise. "I don't believe you've told us that more than a dozen times since lunch."

SUSIE CAME SLAMMING in the back door. "Aren't we ever going to go? We've been waiting a million years."

"We're almost ready. Wash your face and hands and I'll smooth up your hair again."

"To go on a picnic?" She and Pete share the same ideas about conserving energy. Karen was disgusted. "Really! You might have a little pride."

Dan reappeared looking fresh and revitalized. "Cleanliness is certainly next to godliness. Come along, people. Let us into our chariot and away!"

WE ARE FORTUNATE in having a municipal park and swimming pool within a short drive of the house. In a matter of minutes you'd have thought we were miles from civilization. The picnic tables overlook a little ravine with a trickle of a stream. I prefer not to think about the prosaic fact that the stream is really overflow from the swimming pool hidden beyond the trees. The Lightmans had not arrived, which did not surprise me, as Robert is involved in some sort of planning conference relating to next year's Christmas displays. Blanche wasn't sure how early he could get away.

The Lightmans are just about our age, although Bob is several years older than our children. Karen and Barbara are the same age, so our families get along beautifully. Pete admires Bob for his scouting prowess and Susie trails him because he kids her and she loves to be the center of attention.

Dan carried the heavy basket to a table while the rest of us brought the lighter things. "Shall we go swimming now or wait till they come?" The vote was in favor of a bird in the hand and we separated to put on our swim suits.

THE SUN WAS JUST warm enough to be pleasant and not hot enough to make the concrete edge of the pool burn our feet as we met again beside the blue, blue water.

"Still two feet for Susie and three feet for me?" Pete sounded resigned to his allotted part of the pool.

"Until you can swim twice across the

pool," Dan agreed. "Karen's on her own since she fulfilled the requirements last week."

"I think I'll wait to go in till the others come, though. My hair gets so messy."

"She wants to look pretty till Bob comes," scoffed Pete. "As though he'd ever notice a silly old girl."

"Aren't you the cute little boy? Remind me to pat your head sometime—when it's on the bottom of the pool!"

Susie waded into the shallow end. A couple of youngsters I didn't know were splashing each other energetically and in no time she was splashing with them. I dived in to play catch with Dan and Pete. Soon several youngsters had joined the game and I swam toward the deep end to find enough space for a leisurely side stroke. In spite of the crowd, the water was refreshing and the familiar feeling of gratitude for all my blessings surrounded me like the water in which I swam.

Pulling myself up to the edge of the pool I checked on Susie. Our children have acquired a healthy respect for the water, without fear. Each one knows his limitations and why he is restricted to a certain area, yet knows that when he can handle himself well, he'll be master of the element.

KAREN WAS LOLLING on her towel, aping the pose of some older girls, but the effect was hardly the same. She has grown taller and a little heavier this year but she's still quite short-waisted. She looks like what she is—a pre-adolescent.

In a way, it will be a relief to have her go to camp for a couple of weeks. She's a wonderful help to me around the house but the friction between her and Pete seems to increase from day to day. He hates the way she's grown beyond him all of a sudden and acts more like a nasty little boy than is natural to him. She's continually beating him in the war of words which makes him act worse.

Dan, however, doesn't want me to interfere unless the going gets very rough. Some of the stuff he's read for scouting leadership has given him the idea that antagonisms die faster if they are allowed to come out into the open than if you try to keep the surface smooth. He may be right but sometimes I listen to the bickering and ask myself, "Is this a happy, Christian home?"

SUSIE HAD BEEN BUILDING sand castles with some other boys and girls. Now she was back in the water. I walked down to sun myself and wiggle my toes in the water near her. Dan did a few fancy dives, then joined me. "Just what I needed to give me an appetite."

"Maybe we should get started without waiting any longer for our friends."

"Not a bad idea."

"You start the fire while I get dressed and we can be ready in a wink."

"I thought that would fetch them," Dan laughed. "Here come the Lightmans now."

"Robert and Barbara are all ready for swimming, but where's Bob?"

"Hi!" called Blanche. "Getting hungry? Robert was so late, I decided to swim in my tub at home and get supper set out while these two swim."

Our three had come running to greet the newcomers. "Where's Bob?" Pete demanded.

"Oh, he and Chuck Mawson decided to have their own cookout. Didn't they have some recipes they were supposed to try before the camporee?"

The disappointment on our children's faces was ludicrous or touching, depending on your point of view. Then Pete brightened. "Can I help you build the fire, Dad?"

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read HEBREWS 11:1—12:2

THE BIBLE HAS its great chapters and the eleventh of Hebrews—the faith chapter—is one of them. After defining faith, the author calls the roll of the Old Testament heroes. Then he says (12:1) ". . . let us run with perseverance the race that is set before us . . ."

Hebrews Eleven was needed in the day of its writing for, in all likelihood, the early church members were undergoing fiery persecution. We, too, need the chapter for we live in days when millions have been, and still are, tried and suffering in their loyalty to the faith.

At such times a Bible that makes its heroes seem real is essential. The Revised Standard Version takes long steps toward being that Bible.

A man, who was working with youth brought up on the King James Version, often lamented that they did not think of the Bible's characters as flesh and blood persons or the places as actually being on the map. The whole atmosphere was too much like Make-Believe Land.

Now a man declares: "The Old Testament characters come to life in the RSV."

UNDOUBTEDLY THE MANNER of printing the RSV favored reading on about a biblical character. Yet the chief barrier which the RSV had overcome was the unaccustomed language of the KJV. The latter lulls a reader into the illusion of reading historical fiction instead of history. The RSV's starker language—the more everyday wording of the newspaper—to some degree—keeps a reader in the mood of real dealing with actual persons and places.

(Revised Standard Version)

Now faith is the assurance of things hoped for, the conviction of things not seen . . .

By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Hebrews 11:1, 8-10; 32-40

The bit that can be printed here is not an adequate sample. Try reading all of Hebrews 11:1—12:2. Then try such a biography as Paul's in The Acts, beginning with his arrest, 21:17.

Personal Problem Clinic

Appearance

QUESTION: Al is careless about his dress. He doesn't care what he looks like. He says he is more concerned about character and inner quality than about outer appearance. I never get anywhere with him about this question. Before we were married and during about the first two years of our married life he kept himself looking fine. Later he seemed to feel that he had me and there was no longer any reason for "prettying up." He doesn't care whether his suits ever go to the cleaner.

Along with his personal pride Al seems also to have lost the desire to press forward in his position and to associate with old friends. He appears satisfied with barely average success and with being mediocre.

REPLY: Dress and appearance have an effect on a man and his activities. If a person is appropriately attired for the various roles of life he feels more at ease in that situation; if unsatisfactorily dressed he may feel out of place. Since these facts affect one's social life as well as his success they deserve consideration. Acceptable appearance, of course, is a variable and relative thing. Formal dress is out of order in the office or shop just as overalls are inappropriate for a dinner party, or a swim-suit in church. Old clothes for "Saturday jobs" seem even to step up our fitness for the occasion. Except for the "dirty jobs" cleanliness is always in order for a number of reasons.

Prompt one or more of Al's men friends to make remarks in his presence about their concern for the care of their clothing and about how often they send them to the cleaner.

Or, you could assume responsibility for keeping his wardrobe in order. Put everything in good order, show the various items to him, and comment on how well they look. It is possible, though not certain, that in time he may come to appreciate the improvement.

In the meantime refrain from any fault-finding, however well deserved it may be. Negative criticism may render the problem more acute.

Tomboy

QUESTION: Beth is ten. She is a healthy, active, expressive girl. She has me and her dad worried because she always wants to play the rougher games along with her two brothers and their pals. She turns up her nose at the milder games and activities of girls. She doesn't seem to mind the fact that she is the only girl in the group. Again and again we have encouraged her to play with girls and be less aggressive.

When we finally became firm she shouted, "I hate being a girl—I wish I were a boy."

REPLY: Beth can't have her wish—even in these days of the extraordinary. In time she will have to adapt herself in some measure to the ways of girls and find her place in a mixed society.

It is not wise, however, to place her under severe restrictions. Both girls and boys differ widely in personal traits of both attitude and action. As far as possible she should at this age be allowed to move in her own direction, so long as the activities are of a wholesome sort.

The parents of a "tomboy girl" ought to have a pleasant and relatively mild orientation talk with the girl. Remember that mild suggestions are often more effective than stronger ones. She needs certain help in order to see her present situation and to understand what individual and social responsibilities will require of her in the future. One must, however, not overlook the possibility that Beth may possess capacities which may enable her to achieve the extraordinary along nonconventional lines. The chances are that as time passes she'll "turn the corner" (at eleven to thirteen years) and become more interested in what is "ladylike." Then her past activities may stand her in good stead.

—EARL S. RUDISILL

Attracting Bible Readers

The Book That Is Alive. By John Paterson. Scribner's. 196 pages. $3.50.

Why read the Bible? Because we should, is an obvious answer. But it is just as obvious that it is not being read. To attract people to read the Bible is a major aim of the church.

One method is to make it more readable. Interesting new translations have done that. Other stimulation is being supplied by a growing stream of articles and books. They seek to appeal on behalf of the Bible to a wide range of the reading public, from Sunday school students to seminarians and pastors. For the blight on Bible study has spread until it affects every level of the church.

The Book That Is Alive is an energetic contribution to the "back to the Bible" movement. It stoutly maintains that the Bible is a book for Everyman. With a sparkling style, the writer seeks to show us the vitality of the book that is "the Word made flesh."

In the first chapter which is the most interesting, Paterson gives an excellent background treatment of the language of the Bible and its typical methods of expression. For instance:

> "Cain was very wroth" may not convey much in English translation; something more is required and that something more is given. When the writer indicates that Cain's "face was fallen" he is visualizing emotion. We see those lips that once were upturned in a smile now fallen downwards into a deadly frown. We can almost hear it like the falling of a cart of bricks.

The Hebrew language and way of thinking which convey the biblical message are vivid and concrete. They are tools of a life of action rather than philosophical reflection.

The Wisdom literature—which is treated in the bulk of the book—includes Proverbs, Job, Ecclesiastes, and certain Psalms. Evangelical theology has not made much of these. The New Testament Epistle of James, which Luther called an "epistle of straw," is of the Wisdom type of writing. These books come nearest in the Bible to being philosophical. They raise the problems of pain and the operation of justice in the world. Ecclesiastes looks far and wide for some abiding good in life.

However, Wisdom was primarily practical. It took up questions that were common property. Its answers were on the whole understandable to the layman. Paterson finds theological value in this literature.

The book does not pretend to scholarly originality. Vigorously written, it will be well received by pastors, seminarians, and those with college training in English. The style is a little too elevated for Everyman.

Waterloo, Ont. HOWARD N. BREAM

City Churches

Men and God in the City. By Kenneth D. Miller. Friendship Press. 180 pages. $2.

Look at the City. By Janette T. Harrington. Friendship Press. 64 pages. $2.

The changing pattern of American city life with its accompanying tensions is a source of concern to all religious groups. With this in mind, mission study courses followed by the Women's Missionary Society of the United Lutheran Church and by other church organizations will consider "The City" during 1954-55. Chief aim will be to pinpoint the activities of Protestant church groups in understanding, facing, and meeting troublesome situations that prevail.

Dr. Miller's book is the basic text for the mission study course. Written to provide the background and also the teaching material for the study, it properly points out the problems that face the church in its work in the city.

Some statements will cause tempers to rise a little, especially among members of city churches who feel that they are doing their best in spite of difficulties. There's no

reason to intimate, for instance, that a city church is more likely to practice racial segregation than a rural church. The fact is that some city churches have taken the lead in overcoming such barriers. But the provocative parts of Dr. Miller's thorough examination of the situation in city churches will provide interesting material for study groups.

Look at the City depicts in picture-magazine fashion—by means of a hundred or more photographs and captions—city life, accenting the seamy side. It is intended as supplementary material for the mission study course. A. P. S.

"J" and "P" in Genesis

Genesis I-XI, Introduction and Commentary. By Alan Richardson. Macmillan. 134 pages. $1.75.

This is the fourth Old Testament volume in the excellent Torch Bible Commentaries published in Great Britain. Prof. Alan Richardson, the author, is an Anglican theologian of high repute. In this short commentary on the earliest chapters of Genesis he aims to "show how the ancient truth of Genesis is to be received in an age which tends to look to modern science for an account of the world and of man."

Nearly one-fourth of the book is introduction. The rest is commentary, almost every scripture verse receiving attention. Dr. Richardson holds to the literary analysis of the first eleven chapters into two sources. One is by an ancient Hebrew prophet and is called "J" because of its characteristic use of the divine name "Jehovah" (Hebrew, "Yahweh"). The other is by a priestly writer, "P," and is characterized by the use of the name "Elohim" for God.

The dates usually adopted by modern scholars for the composition of these two strands, tenth century B.C. for "J" and fifth century B.C. for "P," are accepted, but Dr. Richardson recognizes that each writer (or group of writers), the prophetic and the priestly, had a long tradition behind him and made conscientious use of much older sources and materials than his own age could produce.

On the side of doctrine and theology the commentary is constructive and conservative. On Gen. 3:5 ("Ye shall be as God") the comment is, "Man snatches at equality with God: such is his pride; contrast Phil. 2:6—Christ, 'the last Adam,' counted it not a prize to be on an equality with God, but took the form of a servant: such is his humility." On Gen. 11:26 ("Terah . . . begat Abraham") Dr. Richardson writes, "That there was a real person called Abraham, who had a son Isaac . . . can hardly be doubted." His conclusion is that Genesis "points forward to Christ . . . Genesis is a *beginning* whose end is Christ."

Minneapolis WILLIAM H. COOPER

Christian Career Man

Each One Teach One: Frank Laubach, Friend to Millions. By Marjorie Medary. Longmans, Green. 227 pages. $3.

In 1915 Frank Laubach and his young wife started out as missionaries "to a far-off spot on the map called the Philippine Islands." This book tells in simple, moving fashion the story of the thrilling, exciting service of this man since 1915. Through patient prayer, waiting, studying the people around him, gathering helpers, working out practical problems step by step, he has been able to teach 60 million illiterate people to read. Indian villages, New Guinea mountains, African jungles, Himalayan heights—nothing is impossible with Dr. Laubach.

His work with UNRRA, UNESCO and the Point Four program has fired him with the power, the opportunity—and the danger—of his tool he has spent his life developing. At 67, still vigorous, he points the only way to world peace. *Christian* love and *Christian* service are imperative. He gives a ringing challenge to young people and the middle-aged of all professions.

This little book is packed with adventure, humor, and the thrill of what God can accomplish through men who let him fill their lives. It offers a simple, practical way to lead the world out of its frustrating dilemma *now!* It should inspire any young person looking for a career. VIRGINIA G. PLACK

Arlington, Va.

OVERSEAS

Red Government Demands Marxism Taught in Schools

GERMANY: Bethel. June 26. — THE "friendly policy" toward the church which was promised last June by the Soviet Zone government has disappeared in the field of education. The government has decreed that instruction in the schools must be put on a "scientific basis," which means teachers must indoctrinate their pupils in Marxist materialism. They must be active members of the East Zone Communist Party.

Students for the ministry will be admitted to theological schools in the state universities only if they pass the required examinations which include inquiry into the students' political opinions. One member of the Communst youth organization is now on the board of examiners, with decisive influence on the marks given.

Churches are now considering the question of whether they will be obliged to open their own training schools to educate recruits for the ministry. A 30 per cent cut in the state's subsidy to the churches has also been put in effect. Church leaders protest that this is contrary to their agreement with the government. Serious difficulties are placed in the way of direct contributions of church members in support of the churches.

AFTER LONG NEGOTIATIONS between the Evangelical Church and the Soviet Zone government, regulations governing the activities of prison pastors in the Soviet Zone have been issued. Pastors hold services in prison chapels or other rooms set apart for that purpose.

The church tries to support needy prisoners' families and give legal advice. Prisoners are allowed to receive one foo parcel monthly from their families.

THREE AND A HALF million peopl both Evangelical and Roman Catholi are regular listeners to Sunday servic programs of West Germany's largest r dio station, NWDR. A poll of the st tion shows that 75 per cent of the 1 million listeners are in favor of cor tinuing the Sunday services, 15 per cer expressed favorable opinions but gav qualifications, and only 10 per cent wer opposed or had no opinion. Approx mately one-half of those polled listen t daily Matin services or prayer programs

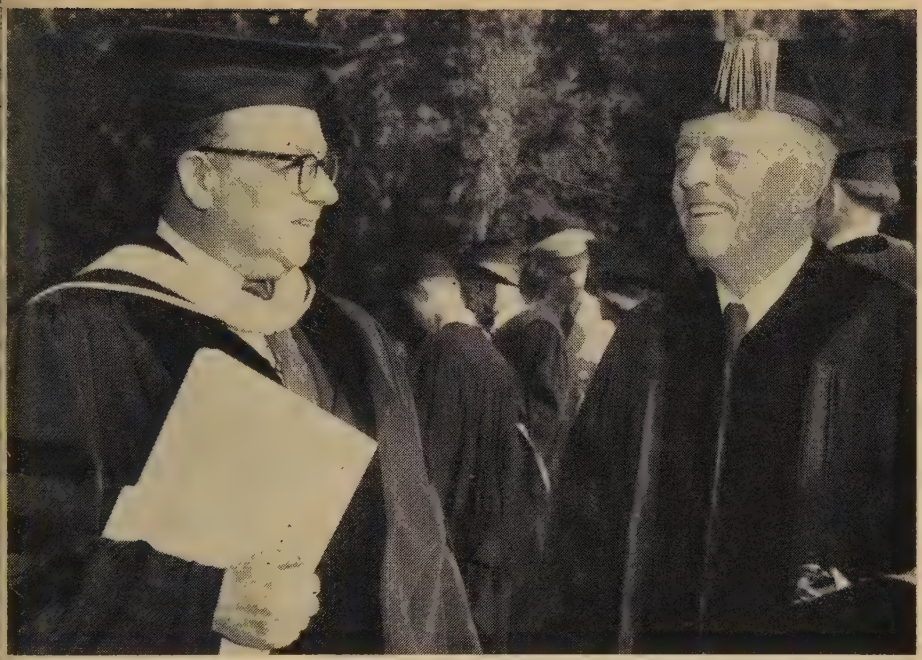
U.S. EVANGELIST BILLY GRAHAM ad dressed about 80,000 people in the We Berlin Olympic Stadium June 26. Bisho Otto Dibelius closed the meeting wit prayer. Also taking part in the progra were 2,000 singers of the *Christliche Sangerbund* and several hundred musi cians of the Berlin trombone choir.

THE AMERICAN Wooden Church Cru sade, an organization founded by Baro von Royk-Lewinski, will erect approxi mately 50 wooden churches along th East Zone border. Work has begun o the first churches. An American dona tion amounting to $1.3 million has beer transferred to Germany.

THE BERLIN DOM, the largest church in the city—situated in the East Zone— will be rebuilt. The West Berlin Senat has granted 83,100 Deutsche Marks t aid in reconstruction. With this sum building materials not available in Eas Berlin will be purchased in the city's western sectors.

THE LEIPZIG (East Zone) Church Choir, after a successful tour of parts of western Europe, gave concerts in the Soviet Union June 8-30. Moscow and Leningrad were included on the itinerary.

—EVANGELICAL PRESS SERVICE



VIRGINIA honored one of its most famous clergymen—Dr. J. J. Scherer (right) of Richmond's First Lutheran Church—last month when the College of William and Mary awarded him an LL.D. degree. President A. D. Chandler cited Dr. Scherer as "a minister of the Gospel who through heavenly grace and an eloquent manner has extended his influence throughout the state and the nation." This year Dr. Scherer completes his 50th year in the ministry (forty-eight of the years have been at First Church, Richmond)

CARIBBEAN

Mission Board Holds School in Puerto Rico

By KENNETH FERGUSON

THE BOARD OF American Missions' "Missionary Training School" was held June 14-18 at Colegio San Justo, San Justo, Puerto Rico, for board missionaries of the Caribbean Synod. Virgin Islands' Conference missionaries flew over 130 miles of water to attend the school.

Dr. Arthur Knudsen, board secretary for English Missions, lectured to the missionaries on the subject, "The Pastor and His Parish." Dr. William G. Arbaugh, board secretary for Latin American Missions, presented lectures on "The Lutheran Conception of Baptism." The Rev. Evaristo Falco, pastor of San Pablo Church, Puerto Rico, lectured on "The Proclamation of the Gospel." Mr. David Acosta, studying for the Lutheran ministry, gave lectures on "Boy Scout Work and Church Camps." Mr. Acosta was once director of Boy Scout work in Puerto Rico and the Virgin Islands.

Fellowship discussions, games, matin and vesper services each day, interspaced the activities. Lectures were given in both Spanish and English, and there was no great language barrier. Pastors with bilingual background served as interpreters.

CARIBBEAN . . .

Martin Luther is to return to the Caribbean area, this time with Spanish captions to the film, for the benefit of Puerto Rican audiences.

FLORIDA

"What Are Christians For?" Asks Convention Speaker

By W. E. PUGH

JACKSONVILLE—"What are Christians for but to do the impossible?" Dr. Paul M. Kinports asked Florida Synod Luther Leaguers at their convention in Trinity Church, St. Petersburg, May 1-3. He said the Luther League can be a powerful force in bringing Christian world brotherhood into existence.

Mr. Robert W. Sanders, treasurer of the Luther League of America, outlined the general program of the League. The following were elected to office: Geraldine Anderson, Jacksonville, president; Barbara Bechtoldt, Hollywood, vice president; Beth Ann Kreiser, West Palm Beach, recording secretary; Leah Jacobson, St. Petersburg, corresponding secretary; and Roland Hanson, Lakeland, treasurer.

A NEW FLORIDA congregation began to take shape as Dr. W. E. Pugh conducted services during the spring in the civic club house at Wesconnett, a community adjacent to southwest Jacksonville. Average attendance in March, April, and May was 52. A altar, lectern, communion service, offeri plates, and chairs have been donated friends. Faith is the name chosen for t congregation yet to be organized. Dr. Pu is a veteran pastor of the Florida Synod w resigned recently as pastor of Trinity Chur in Jacksonville.

A PARSONAGE has been obtained and pla are underway for the purchase of a chur building site for the new Smyrna missio the Rev. Lynn W. Wilfrid, developer. Eigh persons have indicated their intentions enroll as charter members. Organization the mission is to be effected in Septemb . . . At Clearwater, where Dr. Paul Ki ports is developing a mission congregatio attendance at services has averaged 80.

Program for the youth camp and leade ship training school at Camp Emanue Groveland, June 20-July 3, was planned b the synod's parish education committee, D Henry V. Kahlenberg, chairman. Eac camp was in operation one week and th Rev. W. Baxter Weant served as dean.

AMONG THE CONGREGATIONS . . . Th Rev. Charles F. Steck, Jr., resigned as past of Good Shepherd Church, Tampa, effecti July 31, to accept a call to the Board o American Missions. He has been assigne as mission developer at Ft. Lauderdale . . The Rev. J. D. Sheppeard, mission de veloper, held services for the first time i Arlington in the Jacksonville Junior Col lege auditorium June 13. Attendance, 133

"WELL DONE," said the people of St. John's Church (Overbrook), Philadelphia, in summarizing Dr. Clifford E. Hays' quarter-century pastorate, which closed last month. Valuable gifts (including an automobile) and plentiful expressions of gratitude and affection were presented to Dr. and Mrs. Hays. St. John's is the oldest English Lutheran congregation in America

St. John's Church, Orlando-Winter Park, received $15,000 in gifts and pledges for a chapel. A Luther League with 3 members and a Women of the Church organization with 47 members have recently been organized. Dr. W. C. Schaeffer pastor . . . Senior Wilbur Bock of the Southern Seminary will serve 15 months as assistant to Dr. C. F. H. Krueger, pastor of St. John's Church, Jacksonville.

The Rev. Louis C. Suessmann resigned as pastor of Resurrection Church, Daytona Beach, May 15, to accept a call to become the first pastor of St. Andrew's Church, Homestead . . . The Rev. Paul K. Nordsiek, pastor of St. Mark's Church, Jacksonville, was recently elected vice president of the Local Ministerial Alliance.

ILLINOIS

100,000 to Attend Opening Of World Council Assembly

By JOHN E. COOPERRIDER

Maywood—Plans are progressing for the World Council of Churches assembly that will be held in Evanston Aug. 15-31. The Midwest planning committee has sent out a call for 800 ushers and 400 young people to take part in the pageantry of the great outdoor Ecumenical Festival of Faith which will be held in Soldier Field, Chicago, on the opening evening of the assembly. More than 100,000 persons are expected to attend the festival in which a biblical drama of creation and redemption is to be given. Ten 200-voice choirs, a 200-voice speech choir, an action chorus of 400, an English bell choir, and 16 trumpeters are to take part in the opening session.

The Art Institute of Chicago has scheduled an exhibit of religious paintings during the assembly as its contribution to the meeting. The paintings will cover a period from the thirteenth century to the present.

Two Illinois churches dedicated parish houses in June—North Austin Church, Chicago, the Rev. Marcus F. Otterbein pastor, and Mt. Moriah Church, Anna, the Rev. Hugh Paton pastor. President Harmon J. McGuire of the Illinois Synod spoke at the dedication of the two-story structure in Anna, June 9. Dr. Earl Rudisill of the ULC Board of Parish Education spoke at the Chicago dedication, June 13.

The Mt. Moriah parish house, which was added to the rear of the church, includes several classrooms, a social room, kitchen, the pastor's study, and the Dr. H. L. McGill Memorial Library. Dr. McGill had been pastor of this congregation for 50 years.

The North Austin parish house is the first unit of a proposed two-unit educational building, added to the rear of the present church. It is a three-story structure with six classrooms, nursery, scout room, parlor and kitchenette, council room, and church offices.

Edison Park Church (ELC), the Rev. A. Gordon Nashby pastor, has instituted a safety patrol similar to that used in Chicago public schools. Mr. Alfred C. Finch, a Sunday school teacher at the church and fleet safety engineer for the National Safety Council, initiated the plan.

To safeguard children from the rapid flow of traffic around the church, a corps of 20 boys, wearing Sam Browne belts provided by the Chicago Motor Club, patrol nearby street corners on Sunday mornings.

Holy Trinity Church, Lombard, the Rev. C. Kenneth Proefrock pastor, held groundbreaking services June 27 for its new Sunday school-chapel . . . Cornerstone laying of the new recreation building for the Children's Receiving Home, Maywood, was held the same day. The home has been supported since 1919 by the Lutheran Woman's League of Chicago, an inter-Lutheran group.

The United Lutheran Social Mission Society of Illinois has called two recent graduates of Chicago Seminary, Maywood —the Rev. William LaFountaine, to be assistant city missionary, and the Rev. Frederick Jacobi, to be assistant chaplain in its Department of Ministry in Institutions.

The Rev. Peter Rasmussen, another graduate of the seminary, was commissioned in

TO PAGE 42

NEBRASKA. St. Paul's, Wayne, began work June 13 on church building to cost $150,000

MARYLAND. Emmanuel Church, Stoney Cree is building a church school and youth cente

SHOVELS AT WORK

GROUNDBREAKING RITUALS had becom almost commonplace this spring, as hun dreds of congregations dug up spadeful of earth to mark beginning of constructio projects. Churches, church schools, paris buildings, and church hospitals were amon the structures to be completed befor winter. 1954 is expected to be record breaking year, with total of more tha $500 million church construction predicte in the United States. Canadians are equall active in church building projects this yea

FLORIDA. St. Mark's, Coral Gables (Miami), a mission, starts first unit of $300,000 structure

WEST VIRGINIA. At St. John's, Martinsburg the 50-year members were the groundbreaker

ALBERTA. At Edmonton, Lutheran Home Society started construction of $350,000 hospital

PENNSYLVANIA: Penndel. Redeemer Church began $85,000 parish building project May 23

OHIO: Orrville. Augsburg Church broke ground for school building to cost $67,000

MARYLAND. St. Mark's, near Hampstead, (Calvary parish) starts to build new church

ILLINOIS . . .

Grace Church, Woodstock, for missionary service in Japan. Dr. McGuire represented the Board of Foreign Missions.

William N. Cross, a fourth member of the class, was awarded a $1,000 scholarship by the Lutheran Brotherhood Insurance Company to do graduate work at the University of Chicago.

Reformation Church, Chicago, the Rev. John M. Spaid pastor, recently dedicated a memorial Reformation stained glass window, installed at a cost of more than $4,000. The window depicts the movements leading up to the Reformation, as well as the Reformation itself.

Newly elected officers of the Southern Illinois District Brotherhood are Lynn D. Sifford of Anna, president; George Ragsdale, DeSoto, vice president; Henry Hartman, Steelville, secretary; and Otto Vogt, Campbell Hill, treasurer. Elections took place at the Spring Conference in Anna, June 13.

Ascension Church, Chicago, the Rev. John P. Peterson pastor, recently set up a board of stewards, composed of six men between the ages of 18 and 28. It will be their function to "determine matters directly affecting the youth of the congregation," and "to discover and train young men for leadership in the church."

Christ Church, Sharon, Wisconsin, celebrated the 50th anniversary of the ordination of its pastor, Dr. K. K. Olafson, June 27. Dr. McGuire spoke, and the Icelandic Synod, of which Dr. Olafson was preside from 1923-43, was represented by its vi president, the Rev. G. Guttermussen, India apolis . . . St. Peter's Church, Chicago, r cently held services in honor of the 25 anniversary of the ordination of its pasto the Rev. Freeman A. Kunz.

NEW ENGLAND

Canvass to Decide Parish Pulpit Needs

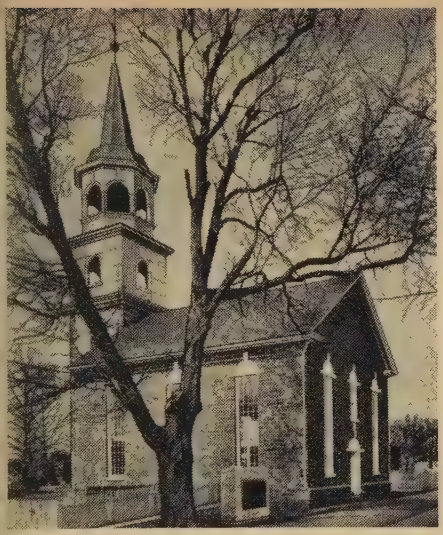
By HERBERT D. HRDLICKA

Trinity Church, Shelton, Conn., will b canvassed this summer under the directio of the ULCA Board of American Mission to determine whether or not it is advisab to obtain a full-time pastor for this charg The canvass will be made by a seminaria appointed by the board. Trinity Church together with Immanuel Church in Sey mour, has been served for the past 18 year by the Rev. Otto Borchert.

Grace Church, Stratford, Conn., held a family outing and an eighth anniversar service on June 27, which the congregatio celebrated with the burning of two mort gages. For the first time a daily vacatio Bible school was held, June 28-July 9. Bo Scout Terry Falcom, 15, received the Pr Deo et Patria award during the service o June 20.

The State Luther League held its an nual outing on June 13 in Orange, Conn.

ORDINATION IN SOUTH CAROLINA . . . Six became South Carolina Synod pastors on June 13. They are Charles Dawkins, Lavaughn Keisler, Clyde Bedenbaugh, Henry Brandt, Adolf Kleindt, Armand Shealy. Sharing in service were synod's field worker, J. Shelton Moose, Secretary Carl B. Caughman, President Karl W. Kinard, and Pastor J. A. Shealy



Historic "Sant Peter's Kierch" at Middletown, Pa., was rededicated on June 20 after extensive work of restoration was completed. Original dedication was by Henry Melchior Muhlenberg on Sept. 12, 1769. Church is oldest Lutheran edifice in Dauphin County, but congregation has been worshiping in newer building ever since 1879. Pastor is Dr. Paul R. Clouser

with an attendance of 200. Luther Leaguers of the congregations in the local area gathered for an evening of devotions in Grace Church, Stratford, June 20.

ST. PAUL'S CHURCH, Bridgeport, conducted a special service on Sunday afternoon, June 13, to dedicate 45 memorials and special gifts in the new edifice. The Rev. John Vannorsdall of Trinity Church, New Haven, preached.

PASTOR DAVID VOGEL of St. John's Church, New Britain, and Miss Margaret Rauffer were married in St. Paul's Church, Bridgeport, on June 5. Pastor Vogel was ordained by the New York and New England Synod in Johnson City, N. J., June 16. He has been called to serve three parishes in Redwood, Black Lake, and Orleans Four Corners, N. Y.

IN FIRST ENGLISH CHURCH, Bridgeport, on June 13, two children were baptized, with sponsors from Wittenberg Church, Leesville, S. C.; Lutheran Church, Mondovi, Wis.; and Fredricksted Church, St. Croix, Virgin Islands.

JUNE 10 the monthly conference Brotherhood pilgrimage was held in Immanuel Church, Naugatuck. The next was scheduled for July 12 as an outdoor meeting and supper under the sponsorship of St. Paul's Church, Bridgeport.

THE REV. GORDON HOHL, conference president, assembled his executive committee for the first time on June 22 in St. Paul's Church, Middletown . . . The Board of Directors of the Lutheran Home for the Aged in Southbury will hold its next meeting on July 16 . . . The Rev. Charles Boehner, pastor of St. Paul's Church, Greenfield, Mass., for the last 27 years, is recuperating from a month's illness.

THE BOARD of Parish Education of the ULCA conducted one of its regional meetings in First Church, Waterbury, on May 23.

OHIO

Children's Home Marks Half-Century of Service

By E. RUDOLPH WALBORN

COLUMBUS—Fifty years of service to Lutheran children was observed June 13 at Oesterlen Home, Springfield, Ohio, in an out-of-doors service which brought representatives of the five supporting synods, including three synodical presidents. Children, alumni, and workers at the home were introduced in a pageant "Across the Years" prepared by Mrs. A. L. Schneider. Mr. and Mrs. Robert J. Lynn were installed as superintendent and matron of the home which they have been serving since January. An open house at the new superintendent's home gave visitors a glimpse of the newest building on the Oesterlen campus.

A feature of the golden anniversary was the presentation of a symbolic birthday cake with a "Candle for the Cake" from each of the 533 congregations in the supporting synods. The observance was planned by a board committee headed by the Rev. David T. E. Holland.

PACIFIC LUTHERAN

OHIO . . .

A CENTENNIAL celebration at First Church, Crestline, in mid-June brought back two living former pastors of the congregation—Drs. Albert C. Kanzinger and Edward P. Scharf. Together with Pastor Simon A. Metzger who has served since 1926, they provided leadership for the congregation from 1914.

Also participating in the week-long celebration were four sons of the congregation in the ministry. Pastors Charles W. Cassel, William H. Sherer, Robert H. Miller, Charles H. Frank, and James B. Metzger. The latter was ordained in May and will be installed at First Church, Xenia, on June 11, by his father, Dr. Metzger. The church underwent extensive renovations for the anniversary.

Another anniversary, the 110th, was celebrated June 27 at St. Matthew's, Darrtown, served by Pastor James R. Baldwin since 1947. Speakers included former Pastors Walter Laron and Roger Imhoff. St. Matthew's has been a small congregation in an isolated area, as far as other Lutheran congregations were concerned, until the organization last year of Faith Church, Oxford, six miles away.

Bethany Lutheran Village at Dayton has come into possession of a 144-acre farm bequeathed as a trust fund by the late W. W. Helwig, a member of North Riverdale Church. The fund will be worth $45,000 to $50,000. Mr. Helwig had been a member of the county board of elections from 1927 until his death in 1951.

HOLY TRINITY CHURCH, Salem, George D. Keister pastor, is planning construction which will double the area of the building and provide church-school space for 375 in addition to additional church seating for 100. An appeal for funds for the project was made June 17 . . . Zion Church, Youngstown, Donald Albers pastor, is seeking $25,000 for an addition.

FROM SPORTS TO MUSIC is the game members of St. Luke's, Youngstown, are running these days. On Aug. 4 men of the church will fill a special train to Cleveland to see the Cleveland Indians and the New York Yankees play ball . . . Music members have organized a guild to encourage music appreciation. The Guild is not to be

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restricted to the choir members . . . On June 13 the new parsonage occupied by Pastor Robert A. Boettger was dedicated at a service at which the Rev. Donald F. Alber spoke. The following Sunday a church school enlargement was dedicated.

MEMBERS OF Wittenberg Women's Guild in their fourteenth convention on the college campus June 10 voted to assume the cost of converting the college Zimmerman library, which will not be needed when the chapel-library now under construction is completed, into a home economics building. In previous years the Guild has gathered $35,000 for this kind of building, and has now subscribed the balance of a needed $75,000 to be raised by January 1956.

New president of the Guild is Mrs. Robert O. Schneider of St. Luke's Church, Springfield. She succeeds Mrs. E. W. Millikan of Bellefontaine. Other officers are: vice presidents, Mrs. Alfred Balke, Youngstown, and Mrs. L. H. Taylor, Akron, and historian, Mrs. A. R. Edwards, Hammond, Ind.

PASTOR ERNEST E. HABIG has resigned as pastor of St. Paul's, Akron, effective July 31, to accept a call to Holy Trinity Church, Chicago . . . Dr. Dwight Bair retired from the ministry July 1, resigning from the New Middletown parish. He will live in Cleveland.

PENNSYLVANIA

Competition is Avoided By Philadelphia Missions

By CARL W. WEBER

PHILADELPHIA—There won't be two new Lutheran churches on the same street in a Philadelphia suburban area. United Lutherans have withdrawn their plan for building a church in Llanerch Hills, a Delaware county community just west of Philadelphia. Members of the ULC congregation, organized in 1952, have joined Augustana Lutherans who organized Pilgrim Church, Havertown, in 1952. The new congregation has taken the name of the ULC group, Resurrection Church, although actually it

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PA.: Philadelphia . . .
is affiliated with the Augustana Church.

Plans to organize the missions in adjoining communities had been approved by the National Lutheran Council regional committee, according to continent-wide NLC policy of avoiding home mission competition between its eight member denominations. It was agreed that neither congregation was to locate on Township Line Road which runs through both communities. Both congregations secured temporary meeting places and called pastors. In seeking permanent quarters, both found that locations on the main highway would be desirable.

This situation, which would place the two infant congregations in direct competition for new members, was frankly faced by the Ministerium of Pennsylvania president, Dr. Charles M. Cooper, Home Mission Superintendent Roy L. Winters, and the Augustana Church's New York Conference President Thorsten A. Gustafson and Mission Director Glen E. Pierson.

It was agreed to request the congregations to merge. The groups held joint services on six Sundays, meeting alternately in the two places of worship, and discovered they could unite without difficulties on either side. The merged congregation is meeting in the Bon Air firehall until a church building is completed in the autumn. Building site owned by the ULC group will be sold.

CO-OPERATION ISN'T ALWAYS EASY

Queer situations develop in efforts of a variety of Lutheran denominations to work vigorously and yet avoid competition with one another. Regional home mission committees are organized in all areas of the United States and Canada, which seek to avoid overlapping of fields when new congregations are organized. Each denomination working in one of these regions has equal representation in the committee.

That means that in the eastern half of Pennsylvania and Delaware—where United Lutherans have 1,000 congregations—they have two representatives in the regional committee. The Augustana Church has two, and the Evangelical Lutheran Church has two, although both of these denominations together have only a half-dozen congregations in the region. All ULC home mission projects in the area must be approved by this six-member committee.

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A 20-MINUTE SERVICE every morning of the summer is scheduled at Trinity Church, Germantown. The daily services at 8 A.M. consist of psalms, Scripture, and prayers. Three days a week the Order for Matins is read, on two days the Litany, and on one day the Morning Suffrages. On festivals which come on weekdays (such as the Festival of St. Peter and St. Paul, June 29), holy communion is celebrated.

Trinity Church has a Sunday morning celebration of holy communion each week, at 8 A.M. The communion service is read, and there is no sermon. At 8:30 and 11 A.M. each Sunday the Common Service is sung and a sermon is given. Dr. Edward T. Horn, III and the Rev. Crosby Deaton are pastors of the congregation.

Trinity Church has secured a Philadelphia Seminary senior this summer for a house-to-house survey of its neighborhood in search of prospective members—although Trinity's average Sunday attendance is close to the limit the church building will permit.

A citation was presented to TV station WPTZ on behalf of the Philadelphia Council of Churches by Dr. Warren C. Johnson, president of the council and pastor of Nativity Church. The citation read, in part, ". . . . appreciating the exceptional technical skill demonstrated, the extraordinary sensitivity to the religious elements involved and the complete co-operation of all station personnel at all times . . ."

FLAMES SWEPT through a garage and part of a warehouse at the Germantown Orphans' Home on June 8. Residents were not endangered, but heroic efforts were necessary to save 60 crates of eggs, frozen turkeys, butter, and cheese stored in lockers. Regardless of the excitement, the home celebrated its 95th anniversary the next day.

THE NORTHEAST Pastoral Association will hold a leadership school at Prince of Peace parish house, Philadelphia, on Wednesday nights from Sept. 22 to Oct. 27. Eight courses will be offered by Mt. Airy Seminary professors, pastors, and experienced Sunday school teachers.

THE LUTHER LEAGUE of the Ministerium of Pennsylvania will hold its annual conven-

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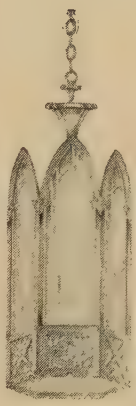

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PA.: Philadelphia . . .
tion at Temple Church, Philadelphia, July 16-18. Some sessions will be held at the Penn-Sheraton Hotel.

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AN ELECTRIFIED reed organ was given t Holy Spirit Church, Secane, by Holy Tri ity Church, North Bergen, N. J., a Missou Synod congregation. The gift was installe June 6.

AMONG THE CONGREGATIONS . . . Mis Dorothy Jacobson of the National Luthera Council is making visitations among th Jewish residents in the area of St. John Church, Overbrook, inviting them to atten services . . . The Rev. Matthew J. Kereste formerly of Jerusalem Church, Rothsville Pa., assumed his duties as pastor of S Simeon's Church, Philadelphia, June 1 . . The Rev. John H. Holman, ordained June, will soon assume his duties as as sistant pastor of Zion Church, Wilmingto

The Mary J. Drexel Home for the Age Cynwyd, was dedicated May 29. The ne Deaconess Motherhouse and Trainin School, Gladwyne, was dedicated June 8 . . The Rev. Hugh Yost, pastor of Templ Church, Philadelphia, was re-elected to th Executive Board of the Ministerium o Pennsylvania at its convention. Mrs. Yos was re-elected to the board of directors o the Philadelphia Council of Churches.

Weber Will Close 29-Year Pastorate in Pottsville

By ADAM E. POLCRACK

POTTSVILLE—The 29-year pastorate o Dr. Emil W. Weber at Trinity Church Pottsville, one of the largest congregation in the Ministerium of Pennsylvania, wi come to a close Sept. 1. On that date D Weber, following his doctor's advice, wi retire from the ministry and become pasto emeritus of the Pottsville congregation.

The Rev. Lester B. Lutz, pastor of S John's Church, Mahanoy City, and St. Paul Church, Delano, recently observed the 25t anniversary of his ordination and of his pas torate in Mahanoy City . . . A large crow was on hand for the second annual Flowe and Music Festival in Zion (Red) Churc of the Friedensburg parish, the Rev. Cla ence A. Steigerwalt pastor.

More than 200 women attended the Congress of the Women's Missionary Society of the Pottsville Conference, held at Jacob's Church, Pinegrove. Mr. Wilbur E. Zieger, Philadelphia layman, addressed the group on "Evangelism Beginning with Me."

Extensive building improvement plans are being studied by St. Peter's congregation, Pinegrove, the Rev. John E. Youse pastor. A major feature will be enlargement of the present nave. Three sons of St. Peter's are at present preparing for the ministry.

CHANGES OF PASTORATE

OHIO

DEJERUS, EUGENE A. From Emanuel Church, Lawrenceburg, Ind. To Zion Church, Middletown. 1014 First Ave.

MARYLAND

BELT, JOHN H. From chaplaincy. Retirement. 173 W. Main St., Westminster.

SEILER, GEORGE H. From Lazarus Church, Lineboro, and Jerusalem Church, Westminster. Retirement. 30 S. 11th, Sunbury, Pa.

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In conclusion . . . . . .

THE LAST TIME I saw Norway's famous Bishop Berggrav, we were lurching through Hannover in an old streetcar. No doubt the bishop could have found more luxurious transportation, but such things don't seem to concern him. He is a plain and unpretentious person, like a weather-beaten oak that has survived fierce storms.

Bishop Otto Dibelius in Berlin is still in a storm-center. He has been shrewd and brave in his leadership, but doesn't ride in old streetcars. He's the Cadillac type. I suppose his aristocratic posture is an asset in impressing top men in government.

It's interesting to notice how many famous churchmen have more than their share of vanity—of a harmless, transparent sort. No doubt a man can't be a great leader unless he has much confidence in himself.

AMERICANS HAVE opportunity to get acquainted with an assortment of these great Christian leaders this year, for they will appear in many places before and after the Evanston assembly. For instance, it is likely that Bishop Berggrav will preach at the opening service of the ULC convention in October. Men such as Archbishop Brilioth of Sweden are lecturing at summer schools.

It's especially good that famous Lutherans of Europe won't come merely to visit American Lutherans, but will be shared with many other Christians. Lutherans don't have to be quarantined as though they are contagious. People who feel obliged to isolate themselves in stiff exclusiveness are victims of inferiority complexes. They fear that their ways of thinking cannot survive in vigorous competition with other ways. A majority of Lutherans have no such fear.

We Lutherans will benefit this summer from better acquaintance with Anglican and Reformed churchmen, as well as those long-bearded Greek Orthodox. In 900 years since the Greek and Roman churches split apart, this will be the first time any considerable number of the Greek churchmen have shared in a great council with those outside their own communion. They are convinced, just like Roman Catholics, that their church is the one true church. But they are becoming accustomed to conversations with other Christians regarding the great Christian doctrines.

Centuries of thought and experience in the various churches have produced deep differences in understanding the gospel. There is stimulus to all of us in sharing the thinking of others, so long as we share in ardent loyalty to Christ as our divine Lord and Saviour.

AS WE MOVE out from the center of our faith, toward various political and social problems to which we seek to apply the Christian principles, differences between various Christians become large. We shall probably hear a few speeches at Evanston from Iron Curtain country delegates who wish to describe their glorious liberty under Communist rule. There may be heated replies by some who know too much about that kind of liberty.

But within the Christian family we must be prepared for differences and seek to realize that unity which holds Christ's people together. Whether we ride in old streetcars or Cadillacs, and whether we are white, red, or black, we are one family in Christ. This unity is better than belonging to one united world church.

—ELSON RUFF

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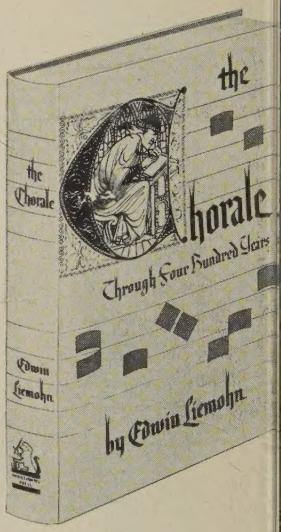

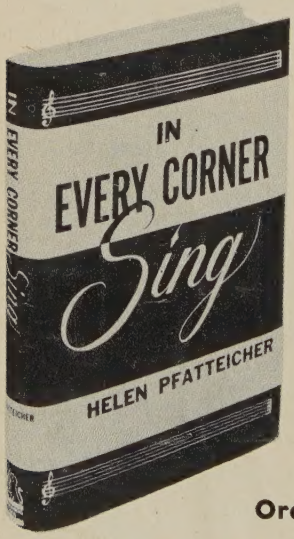

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